

M I S S I V E

T O

His Majesty of Great Britain

K I N G J A M E S

Written divers yeeres since

By Doctor C A R I E R.

Containing the Motives of his Conversion to *Catholicke Religion.*

With a notable fore-sight of the present distempers both in the Church and State of the Majesties Dominions: And his Advice for the prevention thereof.

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*Brachavi car meum verbum bonum, dicitur in  
mea Regi. Psal. 44.*

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*Amongst Books formerly by Royal com-  
mand issued out for the Library of the  
University of Cambridge.*

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First printed at L A N D O, and now re-  
printed: With some Marginall Notes  
on a previous Discourse to the like purpose.

M. D. C. L. I. I.

8<sup>o</sup> C. 69. 612

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Whom divers, certain,

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With a note of the present  
differences between the  
different Houses of the  
Parliament and the  
Advice  
for the present thereof.



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a previous Discourse to the like purpose.  
M. DC. XLIX.

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# To the Reader of what Reformation soever in mat- ters of Religion.

**L**ightring casually of late on the ensuing Letter, written above thirty yeeres ago by one of the most learned of his time among English Divines, Doctor Carier, Chaplain to King James, and sent to His Majesty, by him, as a justification of his then deserting the Protestant Cause, and conversion to the Catholike Church, as a submissive testimony of his loyalty to his Sovereigne, and as a faithfull Servants advice to his royall Master, for his future safety both in this and the world to come. I could not but sigh with a groaning Demian, that the King had entertained his suggestion with a more yielding regard. Had he been so daring, I dare boldly pronounce the temporall State of his late Kingdome, (to say nothing of whether world and posterity, had not been so deplorable, as now we see mournfull countenances we are forced to behold in

Dr. Carier (being a man born and bred from his infancy in the Protestant Profession, orderly promoted to his academical degree, and above others esteemed to his Prince for his greater proficiency in the literature and principles of the English Church, &c. in the grounds of Luther or Calvin, or with others of the late Reformers of the old Christian world) fore-saw to what tragickall conclusions their promises did dispose, and what Catechism

should be contrarily hatch'd & bur'd of their eggs, when time served so fit long upon them: be fore-  
 seen they would certainly prove destructive to  
 Church and State, where ever they found good ac-  
 ceptance. Nor can I say the Doctor was a Prophet  
 by that fore-sight, more then he, who seeing the  
 heavens over-cast with clouds, prognosticates a  
 tempest, or he who seeing Gunpowder enough laid  
 under the corner stones of a building, and the  
 match fired, fore-tells a quick subversion of that  
 Fabrick. A man becomes not a Prophet by such a  
 prediction, but contrarily he is to be esteemed  
 short-sighted, and of little consideration, that sees  
 not those necessary effects, if he sees the cause.

Take first for example sake, those Doctrines of  
 your first Generall in the late Reformation, Luther  
 in his Commons upon S. Paul to the Galat. in his  
*de libertate Christiana*, and *de seculari po-*  
*estate*; That Christians are not tied to the obser-  
 vance of the Decalogue, but freed by faith from all  
 Law. That among Christians there must be no  
 Superiority. That there is no hope of salvation or  
 safety, so long as the Common-wealth is governed  
 by humane or civill Lawes. That God is to be  
 obeyed more, than Magistrates be not obeyed by  
 his Subjects. These Doctrines are impugned and  
 controverted by all Catholikes, as their Books do every  
 where testify: but take them, I say, and digest  
 them once for truths, and then tell me what sequels  
 will naturally follow, or rather what will not fol-  
 low? tell me, if you can, to what end Ecclesiasti-  
 call or Civill Lawes are enacted? what obedience  
 can Prince or Magistrate of either sort expect  
 from those they call their Subjects? who stoure  
 in his owne possessions? what curb for vice? To  
 these



these points of reforming Doctrine, add his scorn-  
full sawcy censure of temporall Princes in the cited  
book de Seculari Potest. Scire debetis quod ab initio  
Mundi rara admodum avis est princeps prudens :  
adhuc multo rarior Princeps probus : sunt commu-  
niter maxime fatui, ac pessimi nebulones super ter-  
ram, sunt Lictores & Carnifices Dei. It is a thing  
that all ought to take notice of, that from the begin-  
ning of the world a prudent Prince hath been a very  
rare bird, and much rarer a Prince morally honest :  
they are most commonly the veriest fools and great-  
est knaves on earth, they are the Catchpoles and  
Hangmen of God. Whether this proceeding as Do-  
ctrina from the mouth and pen of one reputed a re-  
forming Saint, be not apt so breed a detestation of  
Princes in their Subjects, and so stir up a dis-  
obedience, contempts, and rebellion against them, I  
appeale to others judgement ?

Adde again his spirited encouragements against  
Bishops in his Bulla contra ordinem Ecclesiasti-  
cum. Quicumque opera ferunt (saith he) corporis  
bona, & sanam in hoc impendunt, ut Episcopatus  
Devastentur, &c. And again, Evangelium quo-  
cumque venit, oportet ut tumultuatur : nisi id fa-  
ciat, non est verum. Whosoever afford them resis-  
tance, and imploy their strength, goods, and cre-  
dit to wast and shaking Bishopricks, and so shake the  
Episcopall Government, they are the beloved chil-  
dren of God, and true Christians, obedient to  
God, and resisting the Ordinances of the Devill :  
and on the contrary side, whosoever maintain the  
Episcopall Government, and obey it, they are the  
Ministers of Satan; wheresoever the Gospell comes  
it must breed tumults, unless it do so, it is a lie,  
it is not the right or true. More might be added

out of his booke Contra Regem Angliæ, of his in-  
 satiating foule language against Princes, Church,  
 and Bishops; but what I have already produced  
 is sufficient to demonstrate, that one conversant in  
 his schoole must quickly disorder him, altogether  
 destructive of all order in Church and State. But  
 before I go any further, I cannot but wonder, that  
 the pretended Bishops in England did not see them;  
 how many Prelates, I mean destroyers of their  
 own Government, (plus Dooms and Chapters con-  
 sider) and consequently of their Church; whilest  
 they sided so strongly with Luther, and magnified  
 his reformations, which to do, was to destroy, or near  
 may come to the same, namely to abolish Episcopacy,  
 and to change their own structure. O insatiable  
 O insatiable and insatiable men! what brood is yours?  
 as a brood of flagitious, as a brood of so palpable an  
 error and contradiction in your professions.  
 Secondly, take this Dominicanall pulch of your  
 other great Reformer Calvin (full Catholick and  
 sound as heart so; an most admirable blasphemy) con-  
 sidered by Dr. Carter in his Answer. That God pre-  
 destinated to evil; That he is the Author, willer, and  
 promotor of what men call evil; as well as of those  
 they call good actions; and then tell me what rule  
 and check you can find against any crime, but error  
 and sin? Is it treason or rebellion, against  
 Church or Prince, with the slaughter of blood?  
 Is it blasphemy against God, or Deicide it self?  
 As far as humane justice can reach towards it; hath  
 not the perpetrator already protection to justifie his  
 fall? God predestinated him unto it, God would  
 have it so, who must not obey God for who may law-  
 fully resist his decrees? tell me again, what Church,  
 or Prince, or private person can promise himself se-  
 curity,

causley, whilst every villaine hath thus principall  
justified his attempt against them?

These and the like Doctrines, dispersed up and  
downe in the written workes of the late Reformation,  
obvious to be met withall both in the Authors them-  
selves, and in others that write of them, did De-  
laire ponder, and in them saw clearly the effects; that  
by an unavoidable connexion (as long as the causes  
were kept in their vigour) were to flow out of them;  
and these were the overthrow of Church and State.  
Nor did he see these effects only in their cause, but  
really extant in themselves; he saw the Germans  
till then commended for loyall to their Princes, and  
obedient to their spiritual Pastors, presently upon  
Luthers firing and blowing the chaine with a pre-  
sence of Reformation, divided among themselves  
in open Rebellion against their Kings & Emperours.  
Charles 5. without regard to Ecclesiasticall Superi-  
ours. He saw their Churches wasted and con-  
spained, and men manner in a manner altered  
so wisley he saw the Genevean tumults against  
their true Prince and Bishop, their Reformer Cal-  
vin (that so he might be more absolutely indepen-  
dent of all, and chiefe over all) being the Town-  
dary. Nor can I thinke him ignorant of the  
Councell held at Geneva, in the year 1560. for the  
murdering of the King and Queen of France, the  
Queen Mother with the royall issue, the Cardinall  
Peers & Magistrates of the Kingdom, the chiefest  
Reformers Calvin and Beza being Authors and  
principalls in the Conspiracy, or Bollester in the life  
of Calvin makes appeare out of a Letter of the said  
Calvin to his trusty friend Viretus, he saw the  
ruinous Devastations that fell upon the flourishing  
Kingdome of France from the same fiery spirit of

Reformation, which Herod-like was most malitious against the venerable Antiquities of the nation. He saw again (so omit others) the rebellion of the Scotts against their Sovereigne Queen Mary, our present Kings Grandmother, who afterwards by the arm and axe of the old cause, was beheaded at Fotheringham Castle in England, the common Hang-man of London by publike authority (O eternall shame to the English and Scottish Nation!) imbruing his hands in her royall blood. And observing how hand in hand reall destruction, rebellion with their issue out-rages, and their sister procees of Reformation traversed other Countreyes, he saw that one could not stand long parted from the other throughout King James his Dominions, so gave him a seasonable warning of it, and as a prophet Noe showed his Majesty a safe Arke to preserve the Deluge, if he pleased. But to the present was of his posterity, and their loyall Subjects, through ill private choice, or counsell from others, he neglected the wholesome advice of his knowing and faithfull servant the Doctor.

Now though the publishing of this Epistolar Treatise comes too late for the effect first intended to King James, yet seeing the old principles still standing, and the authority of their founders still maintained by the Reformed Church of England: And againe, seeing our Kingdome in blood from Sea to Sea, with wounds inflicted, doubled, and redoubled by them, (though few reflecting whence the blowes do originally proceed) I thought it an ill office of a Patriot (though now in a kind of exile) to endeavour a stop to my Countreyes evils, as far forth as the reading of a sheet or two of printed paper might contribute thereto, by presenting all

whom it may concern (and whom doth it not concern;) with a fresh view of Dr. Cariers advice. The old proverb (out of the Prophet Ilay, cap. 28. v. 19.) is, Vexatio dat intellectum, vexation gives understanding; it sometimes cures mad men, and brings them to themselves againe. Perhaps the smart of so many blowes may make men reflect whence they have good and bad derived unto them, and render them more capable to regard the Doctors remedy, then whilst they were blinded with fulnesse, ease and prosperity; His remedie in a word is an obedient return of all unto that Church, whence those Reformers rebelliously apostated; the charge of which Church is to execrate the pre of bell the blasphemies and seditious principles of Luther and Calvin, to reduce all to a sound saving belief, with a good conscience, to order all in to their due postures of obedience to temporall and spirituall Superiours; and in a word, not to live prophanely, or men destitute of the knowledge of the true God; nor thirsting one anothers blood, nor invading one anothers rights, as Wolves and Tygers: but as the Apostle saith, (Tit. cap. 2. v. 12.) sobrie, & iuste, & pie, soberly for our selves, justly towards our neighbour, and piously to God, or as the true patterne of all Justice Christ Jesus hath taught us, reddentes quæ sunt Cæsaris, Cæsari, & quæ sunt Dei, Deo: By this you have our reason why Dr. Cariers Letter is republished.

Another reason is to shew the world that the late conversion of D. Tho. Vane, late Chaplaine to the Kings Majesty that now is, and of Dean Cosley (so much talked of in England) and the more by reason of their learned bookes printed to satisfie for all why they became Roman Catholikes) and of

many other prime wits of our Univerſities (ſome whereof are hereafter particularly mentioned) who have lately trodden the ſame path, utterly forſaking their former Tenets in Religion, not for temporall gain, (as all men know) unleſſe it be of poverty and perſecution, it nat a thing new, ſtrange, or to be wondered at.

When D. Carier liſted himſelf into the Militia of the Roman Church, (chooſing rather as Moſes did in Exodus to be afflicted with the true Iſraelites, then proſper among the Egyptians; and to be, according to the Plalmiſts Dialect, an object in the Houſe of God, rather then inhabit the Tabernacles of ſinners.) there were many circumſtances that might make ſome inconfiderate people wonder at it.

The Church then called Proteſtants, whereof it ſeems he counted himſelf a member, was at that time moſt flouriſhing in England; they had a viſible ſupreme head of above forty yeeres ſtanding without Interruption, (after the rite that firſt taken by Henry the eighth, to legitimize his Marriage with Anne Boleyn,) whoſe firſt wife lived, it ceaſed during the reigne of his daughter Q. Mary, and ſo was interrupted) in whom by Oath they acknowledged the ſupremell power in all things under heaven. They gloriſt in their Prelates & Biſhops, not ſent in any reformed Churches out of their Kings Dominions; they had ſome colourable pretence to a ſucceſſion of Miniſteriall Ordinations, and Miſſions from the Apoſtles and Chriſt. They thought they had their Church well and properly marked by thirty nine Articles. They boate of a Liturgie conſecrated with the blood of Martyrs, more complete for a Uſe, and ſatisfactory to the people, then

any of the neighbouring Reformation Injosed. They had differences of daies, some kept holy, others fasted. They used some solemnities in the administration of their two Sacraments. They had decencies in their Burials. They had severall praiseworthy outwardly religious: and in brief, they had so many Reliques of the old Christianity of their Country, as did manifestly distinguish them from Jews, Turks, and other more profane people. All which as they were plausible flayes to wish bold men in the Protestant Religion, and not to think on any other, especially if they were born and bred in Protestantcy: so made they any mans conversion to Catholike Religion in those daies, more remarkable, more wondered at, and more subject to the question, what moved him to forsake the Protestant? Withall D. Cariers favour with his Prince, together with his great learning, and good parts, making him capable of the chiefest Spiritual dignities and promotions in the Kingdome, might well move many to take notice of his conversion, and wonder he should change both his present possession, & pregnant hopes of more for the poor carnall life being of unchristen Papists, perhaps feared as necessary to live and breath.

But now to cite the Prophet Jeremiah's words: In  
his Threnes (c. 3. v. 1. cap. 1. v. 1. though in a differ-  
ent sense) Obscuratum est aurum in purum est  
color optimus; dispersi sunt lapides Sanctuarii in  
opere omnium platarum: what several gold  
among the Protestants, & now altogether darkned,  
and cast off as dross, the most precious of their  
Sanctuaries is sold; (an argument is made of the  
long lasting complexion) the seeming beauty of  
their former Sanctuary are dispersed in the

head of all the streets. The sworne supreme head of their Church, though gray, aged, and well deserved of them, is made his vassalls subject, their ward, their captive, scarce allowed to keep his own head on his shoulders; and whilst it is on, is little lesse then basely foot-balled by the miscreants of his owne Subject.

Their Bishops were the corner-stones of the English Sanctuary, or Reformation, are even levelled to the flock by their owne Disciplinated sheep; yea, I may say, facti sunt opprobrium vicinis, substantio & allulio his qui in circuitu sunt: they are truly become a reproach to their neighbours, a scorn and mock to all about them. The Reformation, now thought best for England, can subsist (they say) as well without Bishops, as their neighbour Churches. Their old Ordination of Ministers (and as old as it is, onely invented in King Edward the sixthes daies) is already laid to the wall, this present Parliament hath found a newer way to supply the Bishops Office, there is no pretence to Mission, derived by any order from the Apostles, all claime an equall right to the Pulpit, Tinkers, Weavers, Taylors, Saddlers, Souldiers; yet for any faile of novell-hunting auditors, some of the old Protestant Preachers silenced by the Parliament, others fallen in silence of themselves, as not knowing what to preach to day, for fear they be driven to contradict in the next Sermon, or to fight for their Pulpit, others preach according to the times, though against their owne consciences, as save their livings. And good God! what nonsense, ignorances, sedition & rebellious Doctrines, yea Blasphemies, do the Tube and Pulpits ring with, whilst they are trocke and belaboured by



these new Mountebank Predicants or Praters, who  
decry and condemn the Lords Prayer, the Apo-  
stles Creed, and ten Commandments, as vaine and  
religues of Popery and Superstition.

Their Liturgie (which began in the reign  
of Edw. the 6. and after some years interrup-  
tion, got stronger footing by an Act of Parliament  
in Q. Elizabeths daies, and so was become almost  
of fourscore years prescription, half as old as one  
of our Grandfathers) is decryed, antiquated by the  
present Parliament, condemned by the people, and  
succeeded by a new thing; called a Directory, of  
4. or 5. yeares unquies standing, which begins  
already to lose credit with its first accepters,  
though as yet the stronger Faction (nor without  
frequent scuffles and blood-shed) keeps it in force  
in many Churches, and what it keeps in force  
is neither likely to breed division, unlesse it be of  
the new garb, nor to be of long durance, if the old  
Proverb faile not, Nihil violentum diuturnum.

Their former make of thirty nine Articles is  
little regarded, if not quite out of date, yea,  
which is worse, the Apostles Creed, the perpetuall  
mark or symbol of a Christian, is questioned and  
doubtfull these six or seven yeares subjected to the  
discussion of the Parliaments subdanean Di-  
vines, without determination as yet, whether it  
be to be embraced all and intirely for truth, or  
as a partiall Iudicium or as a partiall fallacy, or as a sham.  
Concerning the solemnities of their Sacraments,  
I need not tell you what confusion and confusion  
they are fallen into, where some receive Communion  
having had no Communion at all these  
six or seven yeares, some using it after the old fa-  
shion, others after the new: some receive it twice

ting, some standing, some sitting, none of the new-  
modell'd Ministers (some of the old did, others de-  
rived so) claiming more power to consecrate, then  
the Layicks of the Parliament can give them,  
which they know to be no more, then the Baker that  
sell them bread can sell with it.

As for their Sacrament of Baptisme, besides  
their novelty in the manner and circumstances, it  
is certaine they are defallite in some places, even  
in the essentials, I mean in the words of In-  
vitation, and application of water, some saying (in-  
stead of I baptize thee in the Name of the Father,  
Sec.) We take thee into the Congregation of the  
Church. all whether all apply the water either at all,  
or rightly, is more then my distance out of the Coun-  
try, permit me to leave, but not more then I  
dareasse to doubt of. And where any of the  
essentials are wanting, there certainly the child  
is not baptiz'd; but left as he was borne, a child of  
perdition by the fault of original sin.

The Durills now among the Reformed in En-  
gland, are in a manner propens, in many places the  
dead being thrown into the ground like dogs; and  
as a word said, are done by willingly mock dis-  
crepancy of Water, by Dot, or fast, in memory of  
Christians mysteries, when Turks and Infidells  
are finally in there any thing almost out of the  
Catholicks hand, left in the Country that can per-  
suade a travelling stranger to think England to be  
a better Christian then Turkeys, excepting the out-  
ward shape of Churches, which of the charges be  
more than 2000 a Remora, may be also reformed  
without any more.

To these metamorphoses or changes of mode-  
rations into the present of a little further doing.  
add

adde the confounded Chaos we see now in matters of Religion throughout the Kingdome, God Almighty permitting the monster of Reformation to reveale its owne turpitude, and to betray its selfe by its cloven feet of Sects and Divisions, to be what indeed it is, that men might more easily discern it, to beat it down and detell it.

Luther himselfe at the first, and afterwards his followers of whatsoever Reformation, were mightily tormented with those questions of the Catholikes, Where the Church afterwards called the Lutheran, or Reformed, was in the yeare of Christ, 1512. (when Luther was an Augustine Frier in his Monastery, a Catholike in communion with the Pope of Rome) Who was then a Protestant? In what Countrey did he live? What was his name? the question is not, Who was then a Protestant in name? without asking them, we know by Histories, that the Lutherans had the name of Protestants some yeares after the Reformation begun, from their Covenants and Protestations first made at Spire, and afterwards at Smalcald in Germany, when finding their party growing strong, they began to take head against their Catholike Sovereigne Charles the fifth. Nor was the question, who was then (before Luther forsaking his cloistre and former Religion) opposite to the Church of Rome, or of a different belief from hers? This question had been easily answered by naming the Hussites, Wicklefians, Berengarians, Arrians, and others, which for particular points of Doctrine, were as different from Luther, as he from the Catholike; but the meaning of the question was, and still is, Who did then believe all those points of Faith, and onely those, which

ed

Luther

Luther, or any other after-Reformer did afterwards believe, and wherein they differed from the belief of Catholics, which they pretended to reforme this hath been from the beginning, and still is a continuing question to all of the Reformed Churches, and though daily asked by Catholics, Writers and Discoursters, yet to this day could never be answered, with any satisfaction or probability worthy a Schollers pen.

If now in this November, 1648. I should ask who is a Protestant in England? .i. one holding all those points of faith, and only those (what other definition of a Protestant to give I know not, but desire the learned Protestants to agree in it, and to set it downe, that he, who desires to be one of their number, may know what he desires,) which Luther the supposed Grandfather of Protestantism, and Enemy to Catholics, professed to believe & perhaps it would prove as troublesome, or unsatisfiable a Quere as the former: yea, if I should ask what three or four Schollers (speaking of those that are some in some eminency in learning, and to have some contempt of themselves for it) are to be found in the Kingdom justly agreeing in all matters of faith? yea, to come closer to the purpose, if the question were, what one man (setting the Catholics aside) is there to be found of the same opinion now in matters of faith, that he was of, on the second of November, 1640? This day before the present Parliament began) perhaps it would put you to a long search, before you met a sure satisfactory answer.

But you should think I speake too much at random, consider I beseech you, how frequently you meet with men, seriously and deliberately saying.

Fox on it, rather then hazard my life, liberty, or  
 fortunes, I'll be of any profession. I'll keep my  
 conscience to my self, but I'll never lose my land for  
 want of outward compliance, or conformity with  
 the prevailing Multitude. And really their practice  
 both in Religion and Loyalty is squared by that  
 Dictamen; Of what Religion I pray you do you  
 count these? Are they Protestants? Weighing  
 them in the true scale of the Sanctuary, I take  
 them to be Nullifidians, indifferent, for Christia-  
 nity, or the Turkish Turbane, in evidens state of  
 damnation for their soules; and that Tyte and  
 Sidon may escape with a more remisse damnation in  
 the day of Judgment then they, Mat. ch. II. v. 22.  
 Consider secondly, the multitude of Sects lately  
 sprung up in the Kingdom: what divisions, and  
 subdivisions are there known to be of the old Anaba-  
 ptists, besides the two main Factions of Presbyterians  
 and Independents, new things and names, that  
 have almost quite abolished their Protestant Proge-  
 nitor; their reale and number ebbing and flowing  
 by successe of the Sword. Some, you know, are fer-  
 vent Zeloys of the Scottish Reformation; others  
 detest it as pestiferous and hereticall: Some retain  
 the old denomination of Protestants, yet have much  
 of the new Modell: Some hold Episcopacy essenti-  
 all to the true Protestant Church; others deny it,  
 holding Bishops altogether unnecessary to the refor-  
 med Churches; and demonstrating it by the use  
 being and non-use of them, in any Reformation,  
 even from the beginning, out of the King of Eng-  
 lands Dominions. Some againe, as you know, ei-  
 ther of curiosity, or to prevent Penalties, frequent  
 the Parish Churches on Sundayes; and yet other

dayes frequent Conventicles of another Communion, utterly detesting that of the Parish Church, as superstitious or hereticall; and so on the Week daies outwardly disavow the profession, they avowed on the Sunday. Consider thirdly, the little regard that is now given to the 39. Articles, heretofore the distinctive difference of the old English Protestant. And fourthly the questioning of the Apostles Creed, which implies a doubt of its truth, at least in some points. Before this Parliament it was every where used throughout the Kingdome, as an outward profession of every ones believe: Now it is questioned, and consequently doubted of, by the Representative Body of the whole Kingdome, and their Synodical Divines; Add to this, the old true saying, Dubius in fide, infidelis est, be that doubts in matters of faith, is no right believer, and then draw you the consequence; Put all together and you will see, that the questions I made you, are not so easily answerable, as perhaps you thought at the first.

S. Augustine (lib. de. hæres.) numbereth ninety severall Heresies (so many Reformation were they) sprung up betwixt Christs time and his .i. in about four Centuries. So many more rose betwixt S. Augustines daies and Luthers. i. 180. Heresies in 500. yeares, according to the observation of others. Betwixt Luthers apostacie from S. Austins Rule, and defection from the Catholike Church in the year 1517. and the year 1595. (which is but the interval of 78) modern Authors, Scaplinus, Hohus, Parcolius, and others do reckon 270 new Sects, all Reformation of what was some daies, or houres before. But if any man would number all the

Reformations, or Sects that these last 3. yeares have hatcht in England, perhaps the probablest rule of his Arithmetick would be quot capita, tot sententiae, as many opinions in matters of Religion, as heads of men, no common name being to be found, fit to comprehend our Sectaries, but that of a Suiſt, one that followes his own dreams or fancy in choice of Scripture, in the interpretation of it, and in every particular concerning Religion, without profession of agreement or communion, which any follow, unlesse it be the communion of non-agreement. The Scrofa Alba of Reformation hath been so fertile these later dayes, that to use Stanislaus Roscius his words ( Lib. de Atheismis ) Errans nescit quid velit, nec quid nolit. The erring Reformer doth neither know what he would, nor what he would not: let it be but new, it sufficeth.

S. Hilarie ( lib. ad Constantium & Constantem Imperat. ) objected as a great absurdity against the Arrians, that they had annus, & menses fides, that they changed their faith once a yeare, yea once a moneth; an evident argument of their falshood. If you will take the testimony of twice two or three, and compare the weeks, sermons together; you may perhaps finde some of your English reforming Doctrines, brought abroad age, and funeralls, in lesse then a moneth. An evident demonstration, that Reformation of Faith is not a city built on a mountaine, ( Matth. 5. 14. ) nor a wise mans house seated on a rock, ( Matth. 7. 24. ) but a wall raised and dawbed without tempering, ( Exech. 13. 11. ) or a fooles cottage celled upon sands.

Quæ pendulum soluet  
Pondus ferre recusant.

In Heresies unstable ground  
No sealed footing can be found.

And how really that of S. Athanasius against the  
Arian Hereticks ( Epist. de Nicæna Synodo ) a-  
grees unto all the Reformers of the later dayes, I  
submit even to their censures: Nunquam unam,  
&c. They never stand to one and the same opini-  
on, but run from one to another; now praising,  
now dispraising the same; now condemning what  
they approved a little before: a true character of  
hereticks, and mark of falshood.

Things then being fallen to this unconcealable con-  
fusion in England, without likelyhood of stop, as  
long as the principles of the prime Reformers stand  
still in wague, can any man wonder at the conver-  
sion to Catholike Religion, either of the men here-  
after specified, or any others? for my own part, I  
cannot but wonder, that any man acknowledging  
the soule immortall, and that either Hell or Hea-  
ven must be her eternall Domicil after this life,  
and with all acknowledging that a false Religion  
cannot be the way towards beatitude, should ex-  
pose a second call, for his deserting that, of whose  
falshood in it selfe, damnablenesse to mans soule,  
and inconsistency with an ordered Church, or State,  
be thus so many, and so pregnant Demonstrations,  
as it were to the eye.

The old Proverb of the Hebrews is, Veritatem,  
debiles; mendacium, debiles habere pedes: that  
truth hath strong stedfast, sure footing; but a lie,  
weely.



enely weake, unstedfast, tottering foundations: Hence, the first is of a permanent perpetuall duration; the other, easily supplanted and overthrowne. Were any of the Reformations that are so yearly, monethly, if not ofner forged, true; it would stand the same in it selfe, firm, and constant, scorning chop and change: but seeing there is none that doth not lose ground upon the first approach of a new spirit, none that suffers not in her reputation, by the credit of every gifted Preacher of the new Modell, (you know how frequently new spirits and new gifts are pretended) certainly by the Hebrews Adage, all Reformations are to be esteemed, as weak grounded lies.

Nihil quod non manet in se ipso, verum est: omne quippe quod alteratur, falsitas est, non manens in seipso. Nothing can be true, (saith that rare Prodigie of Nature Trismegistus) that doth not abide the same constant in it selfe: every thing subject to alteration, is false: That your Reformations in England are subject to alterations, I need not tell you, unlesse you be blind, that therefore they must of necessity be false, you may take as a sure truth, from the pen of Trismegistus.

If according to the Wiseman in his Proverbs, the later ends of some waies, which seem to a man, just and upright, so outwardly masked with morality of life, and good neighbourhood; as hardly discernable, (especially by the unwary vulgar) from waies really sure and good; do yet lead to death: how sure of eternall death and damnation must be he, who runs the waies of the present Reformation; which are so far from seeming just by

any obdured disguise, that every Man (even the greatest sticklers stick not to confesse it now and then among their friends) sees them plainly full of injustice, impiety, oppressions, rebellions against all sorts of humane superiours, and blasphemies against God himselfe? certainly it is more then high time for all men to abhorre the Sodom and Gomorrah of Reformation in Faith, with the inundation of vice, and corrupted manners it hath brought with it into the world.

That you may yet farther penetrate the malignity of the confusion you are fallen into, (another argument that Reformation in Faith is of the serpent Hydras nature,) take this Corollary or addition to what is said already: That it must be endlesse in Church and State, and altogether remedlesse, as long as the old laid principles of Reformation, derived from Luther and Calvin, stand uncontrouled: there being now no way left to withstand the reforming decrees of the present Parliament, (from which is issued the main of your late alterations,) or condemne, what most men now judge to be amisse, without condemnation of what you have been approving & abetting ever since your first revolt from the Pope and Roman Church. For a clearer explication of my mind, give me leave I pray, with your patience, to propose you some questions.

*Sic volo; sic jubeo; sit pro ratione voluntas,*

*I so will have it; so command;  
My will must for a reason stand.*

When others failed, this was one of Luthers Lawes, to set forward his fanaticall Reformation against the Pope, and Catholike Church. Why may not the Parliament, the Representative Body of a Kingdome, use it with more authority then Luther, one single private man? If you allow the Parliament the use of such a legislative Power; you must not condemn the sequel: that do naturally flow out of it: you must submit to all their Orders and Ordinances, how irrational sever they seem to private persons. If you condemn it in the Parliament, (look well to it) through their sides, you condemn it a fortiori in Luther, and so you crack the pate and credit of your grand Reformer, who so insultingly used it, and whom you have been so long upholding for a Saint.

But to insist no longer on that extravagant principle. The specious pretence of Reformation will so justify the present Parliaments actions (seem they never so new or paradoxical) that you shall hardly question them, without subversion of the whole Fabrick of your late Reformation. For example, tell me why may not this present Parliament cashier the Ordination of Ministers; invented onely in Edward the sixths daies, as well as those of his time, cashiered the manner of Ordination, they then found in being and vigour, without any knowne beginning of it since the Apostles? Why may not this Parliament degrade the now proscribed Bishops, made onely according to that new Modell, and onely authorized by Parliament? why not devest them of their Peerage, call them out of their government, and levell them to the rank of ordinary men, as well as other Parliaments

ments call out the old Bishops, consecrated after the manner of the whole Christian World; and who were never pretended to have their spirituall authority from Parliament; nor to be invested in their dignitie by usurpation of any other mans right; call them out (I say) of their Seats of Government, their Seats in Parliament, out of their meanes, and liberty, into poverty and prison. Why not trench on all mens proprieties, and violently despoile them of their fortunes, as well as former times for Reformation sake, impropriated to themselves the Church and Abby-lands from their first true owners, calling the Monks Priests and vowed Nuns a begging into the world? Dr. Earler observed (nor did he alone) that Church and Abbey-lands did seldom thrive with their new holders. If (I tell you now) that the present ruine of a flourishing Kingdome is but the naturall off-spring of the old injurious depopulations of the Churches and Abbies, you will hardly know how to refuse me.

Why may not this present Parliament dounce the Common Prayer Book first invented in Edward the sixth's daies, and afterwards confirmed by Act of Parliament in Q. Elizabeth's Reigne, since the birth of many now alive, (no long prescription) as well as those of their sinner, dounced the Masse, which was as ancient in England, and generally throughout the world, as Christianity is itself? Why may not King Charles that now is, (whom I honour and love from my heart, as in the duty of all Subjects to do in whatsoever Countrey they live) overthrow the Reformation, be sworn in to the Communion to maintain, as well as King Henry

Henry the eighth and Queen Elizabeth introduced their severall Reformatiōs, contrary to the old Religion which they found in the Kingdome, and swore at their Coronations, to preserve with all her Rightes, Liberties, and Priviledges? would King Charles be more perjured then they, or his perjury worse then theirs? why may not this Parliament, yea particular Subjects, rebell against their Sovereigne for a better Reformation; as well as the Lutherans in Germany rebelled against their Sovereigne Charles the fifth, to bring in their Reformation, and to abolish Popery; or (to omit others, all applauded justified and abetted by those of the reformed Churches) as the Scots rebelled for the same end, against Queen Mary, our Kings Grandmother, afterward beheaded in pursuance of the same cause? you tell me I do Camer inam movere. I desist with the proposal of one onely question more; when the present Agitators of Reformation have purged themselves of all the pretended Religion they had eight or nine yeares ago, and raised their work to a higher pitch then they have yet thought on; will it not still be subject to a Babilonian confusion? Why may not the children of the present Reformers cut the throats of their fathers, and condemn them for ignorant or superstitious, and rescind all the Acts of their predecessors, for a better Reformation; according to their new spirits, as well as these present cut the throats of their forefathers, undoing at a breath what had been so long a doing in the Kingdome.

*Damnosa quid non imminuit dies ?  
 Aetas parentum peior avis, tulit  
 Nos nequiores : mox datura  
 Progeniem vitiosiore.*

*Joel ch. 7.*

*Where Grandfires Erukes are ; their issue may  
 Wild Locusts prove ; next comes, in Joels list,  
 The Bruke ; a plague of worse, and greater sway :  
 And what comes then ? a blast, or burning mist.  
 Thou men, in tract of time, from bad do fall,  
 To what is worse ; from worse, to worst of all.*

To pretend that, what the present or past Reformers did, was all done for the truth, for the glory of the Lord, for the light and liberty of the Gospel, to abolish Idolatry and Superstition : to overthrow Antichrist, the whore of Babylon, the Beast of the Apocalyps, and the like ; is more then childish simplicity ; there is no Reformer so forgetfull or stupid, but by his spirit pretends Scripture, the glory of the Lord, the light and liberty of the Gospel, the planting of saving truth, &c. and whatsoever is opposite to his spirit, is Antichrist, the Whore of Babylon, the Beast of the Apocalyps, and therefore must be pulled down whatsoever be he. Nor can it availe at any time, to say, that hitherto the work of Reformation hath been effected, or in doing ; ( as some say, Qu. Elizabeths broome did not sweep clean ) but now in facto esse : Now it is come to a Non plus ultra, perfected beyond all addition or alteration : this, I say, can never availe, nor stop the confusion, as long as the reforming private spirits, for the pretences already specified, ( which will never be at an end ) or the Calvinian Doctrine of Predestination sayes, No.

*Perhaps*

Perhaps the present pretended Bishops, and the Party suffering with them, may say, The old Reformation against the Catholikes were good and necessary, but the meanes used to begin and promote them, naught, and not to be imitated: And that if there be any farther Reformation to be made, it must not be by prosecution of the old unlawfull meanes. Their suffering by the meanes used for the present further Reformation, makes them condemne the old. This comes now too late, they should have condemned them long ago, before their testimony became invalidated by their private interest. Certainly Luther and the first late Reformers never acknowledged the meanes they used, to be naught or unlawfull. And why should we think the present or future Reformer will ever hold the meanes necessary for his ends, unlawfull? Endlesse then is the confusion of Church and State in England to be; no end of sticklings and rebellions; no end of our wounds and bloodshed; no inheritance more intailed upon our posterity, then violation of humane and divine Lawes; nothing more certain then eternall damnation of mens soules, as long as the first Reformers principles stand in force, and their Reformation applauded.

Behold more then sufficient cause, not onely, not to wonder at the late conversion of divers learned Schollers to the Roman Faith; but to admire that more do not follow their examples. Behold more then sufficient cause, for those that pretend to any feare of God, or care of their own soules, by regard to Religion, or manners, to the spiritual or politike weale, utterly to anathematize all Reformation in Faith, with the damnable principles of

the late Reformers, the sources of all the evils  
 our Kingdome now groanes under. Consequently  
 behold more then sufficient cause, for all to rank  
 themselves into the number of Catholikes, who  
 have now the same unchanged Religion they had  
 before this present Parliament; and then had the  
 same they had in the reigne of K. James, Qu. Eliza-  
 beth, Qu. Mary, K. Edward 6. and Henry the 8. in  
 whose dayes the Reformation was commenced in  
 Germany, and through too generall a loosenesse in  
 manners, and desire of sensuall liberty, began to  
 creep into England, as all Histories can evidence  
 unto you. Nor can any desire a more pregnant te-  
 stimony of our being now, and in former dayes  
 of the same Faith, without variation of one tit-  
 tle, then our reformed Adversaries are ready to  
 afford us, who have for the times past, and still  
 doe persecute us; not as new Sectaries with old  
 Lawes, but with new Statutes for non-conformi-  
 ty to their new Reformation, and for our constan-  
 cy to the profession of our forefathers: from  
 which had we strickt but the breadth of a naile,  
 and taken upon us some new denomination, we had  
 been as hard to be found out as other Sectaries, and  
 as free from penalties as they: which forefathers  
 of ours, living (before Luthers dayes) in com-  
 munion with the Catholikes of France, Spaine, Ita-  
 lie, and all the Christian world, as we do now,  
 did deliver faithfully (it stood upon their sal-  
 vation so to do) unto their children (those of the  
 rest of the Christian World did the like unto their  
 children) that Depositarum of Christianity, which  
 they had received from their predecessors, and they  
 from theirs, by a continued successive line of Tra-  
 dition.



dition from the Apostles, and Christ; no reforming enemy being able to shew, when the Catholike Faith now professed by us, and persecuted in us, began in the world, nor when the successive Tradition we and all Catholikes pretend unto, was intercepted; an infallible argument of our persecuted Religions being from the Apostles & Christ. More then sufficient cause, I say, for all to returne to the Catholike Church, sealed by Christ the divine Architect, upon a rock never to be prevailed against by humane or Devils power, never subject to fall from her self in points of faith, nor consequently to be reformed in them, from which Church your first Reformers fell, Ex notis exiunt (one of the marks by which we are to discern Hereticks, as the Apostles teach us in the Acts, chap. 25. ver. 24.) going out from among us to gain sensuall liberty to themselves, to be revenged on their superiors, or for private hatreds, troubling the world with words, subverting mens soules, without commission or mandate from any superior for their faults, or pretended Reformation.

And finally, cause enough, for the world to reflect how ill advised they were in times past, and what an ill president they shewed posterity, in their former greedy acceptance of new reforming spirits, so prejudiciall to saving truth, disorderly government in Church and State, and to particular mens properties. And wisball, to take warning for the future; not to remit the work of Reformation, even in things subject to humane Ceremonies, humane practices, manners, and the like, to every giddy pretending spirit, (if  
you

you do so, you shall certainly have more boles made then mended) but to such as are lawfully ordered and commissioned for it by the visible Church, the pillar and ground of truth, that all things be done according to her prescripts, honeste & secundum ordinem, 1 Cor. 14.40.

But fearing, lest I should make this Prefatory Discourse like the gates of the City Myndus, or like a great portall to a little house, I'll first present you with the names of some late Convertes, and then detain you no longer from my promised re-impression of Doctor Cariers learned Letter to King James, which is here rendred verbatim according to the Originall, excepting onely the addition of some few marginall Notes. I desire you to read it with attention, reflecting from those, to these times, and not permit your mind to be so prejudicate, as to give censure, before you have well pondered the matter, the scope of which (mutato tempore) is the same with this, which comes from one, who unfeignedly would have all men saved, and come to the knowledge of, and imbrace the truth.

N. STRANGE.

From Paris 1. Novemb.

1638. style anno.

PSAL. 1.

Et sicut Reges intelligite : erudimini qui iudicatis populum. Audite disciplinam, ne pereritis.

( \* \* \* \* \* )

*The names of some who have lately been Ministers, or University men in England and Scotland, and are now converted to the Catholike Faith.*

*Tho. Vane, Doctor of Divinity of Christs Colledge Cambridge, lately Chaplain Extraordinary to His Majesty, and Parson of Crayford in Kent.*

*Hugh Paulin de Cressy, of Cambridge, lately Prebend of Windsor in England, and Deane of Loughlin in Ireland, now entred into the Religious Order of S. Benedict at Down.*

2. *Janfon*.  
*Hen. Wren* of *All-Soules Oxford*,  
Doctor of the *Civill Law*.

*N. Read* of *New Colledge Oxford*,  
Doctor of the *Civill Law*.

*Mr. Rich. Nicholls* Bachelor of  
*Divinity*, of *Peter-house Cambridge*.

*Mr. Rich. Crashaw*, Master of Arts  
of *Peter-house Cambridge*, now Se-  
cretary to a *Cardinall in Rome*, well  
known in *England* for his excellent  
and ingenious *Poems*.

*Mr. William Rowlands* Minister of  
*S. Margarets Westminster*, Master of  
Arts of *Exeter Colledge Oxford*.

*Mr. Tho. Narmington*, Master of  
Arts of *Pembroke Hall Cambridge*,  
now in *Italy*, a very able man in di-  
vers *Sciences*.

*Mr. Toyner*

Mr. *Foyner* Bachelor of Arts, and  
Fellow of *S. Mary Magdalen's Col-*  
*ledge Oxford.*

Mr. *Blakiston* Bachelor of Arts of  
*Cambridge*, who died last year in  
the English Colledge at *Rome.*

Mr. *Edward Barker* of *Caius Col-*  
*ledge Cambridge*, Bachelor of Arts.

Mr. *Eaton* of *Cambridge*, now  
Priest in the English Colledge at  
*Rome.*

Mr. *Peter Glu*, Minister, of *Ball-*  
*iol Colledge in Oxford*, now Priest.

Mr. *Fackson* } Ministers  
Mr. *Cooper* }

Mr. *Daniel* Minister, now entred in-  
to a Religious Order.

## Of Scots.

Mr. *John Chrington*, a famous man in his Country, late Preacher of *Parson* in Scotland, afterwards eminent in *Languedoc*, and lastly Chaplain to the Marquess of *Ormond*.

Mr. *Andrew Youngman* late Regent of *Aberdeen*, now in a Colledge in *Spain*.

Mr. *William Simple* late Regent in *Glasgow* now also in *Spain*.

Mr. *Hugh Rosse* late Regent in *Aberdeen*, now also in *Spain*.

Mr. *The. Johnston*, Sec.

*De fide*

Besides these, there are  
divers both learned and un-  
learned, lately entred in-  
to Communion with the  
Church of Rome, whose  
names you may more easily  
learne, then I discreetly pub-  
lish. Nor do I doubt but  
one more commersed with  
England Scotland and Ire-  
land, with other parts of  
France, and with the pro-  
vinces of the low Countries  
might easily furnish you with  
a larger Catalogue of Con-  
vertites, of as good fame  
for

for their learning, and good  
parts in your Universities  
and in their respective coun-  
tries, as these I have been  
bold to name: their under-  
standing being now better dispo-  
sed to discern and reflect upon  
their former errors, by the  
palpable confusion and un-  
consciable effects they saw e-  
very where sprouted and  
sprouting out of the late  
Reformation begun by Lu-  
ther, now almost every religion  
-no longer so ungodly and regnal  
small though in so, 221. **My**  
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*Errata in the Preface.*

**P**Age 6. line 13. read *pretense* of. p. 12. l. 6. r. the  
bread. & l. ult. r. of a little.

**ERRATA.**

**P**Age 3. line 28. read *sitle*. p. 7. l. 13. dele one at.  
p. 12. l. 15. dele in. p. 21. l. 24. r. *swinge* over. p.  
23. l. 19. in these. p. 39. l. ult. r. *reasonable*.

Other lesse materiall faults, with some false  
pointings, the discerning Reader will easily discov-  
er and correct.

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( \* \* \* \* \* )  
( \* \* \* \* \* )

Most Excellent, and renowned Sovereign,

**I**T is not unknown to all that know me in England, that for these many years I have had my health very ill: And therefore having from time to time used all the meanes and medicines that England could afford, last of all by the advice of my Physicians, I have made it my humble suit unto your Majesty, that I might travell unto the Spa for the use of those waters, purposing with my self, that if I could be well, I would go from thence to Heideberg, and spend this winter there. But when I was gone from the Spa to Aquilgrane, and so to Colvine, I found my self rather worse, then better then I was before: And therefore I resolved with my self, that it was high time for me to settle my thought upon another world. And seeing I was out of hope to enjoy the health of my body, I began last to look to the health of my soule, from whence both Art and experience teach me, that all my bodily infirmities have their beginning: For if I could by any study have proved Catholike Religion to be false, or by any means have professed it to be true in England, I doubt not but the contention of my soule would have much helped the health of my body. But the more I studied the Scriptures and most ancient Fathers to confute it, the more I was compelled to see the truth thereof. And the more I laboured to reconcile the Religion of England shew unto, the more I was disliked, suspected, and condemned as a common enemy. And if I had been either ignorant or blind, I could not have seen the pleasures and commodities of my profession,

have

have in time call off the care of Religion. But seeing my study forced me to know, and my place compelled me to preach, I had no way to avoid my grief, nor any means to indure it. I have therefore apprehended the opportunity of my Licence to travel, that I may withdraw my self for a while from the sight and offence of those in England, who hate Catholike Religion, and freely and fully enjoy the presence of our B. Saviour, in the Unity of his Catholike Church; wherein I will never forget at the daily remembrance of his most B. Body and Blood, to lift up my heart unto him, and so pray for the admission of his grace and mercy thereunto. And in the meane time, I have thought it my duty to write this short Treatise with my own hand, wherein, before I publish my self to the world, I desire to shew to your Majesty my former things, and the means of my conversion unto Catholike Religion. 1. The hopes I have to do your Majesty good service therein. I humbly crave your Majesty's pardon, and will rest ever,

Your Majesties faithfull, and  
truly devoted Servant,

**B. Caia.**

I \* \* \* \* \*

CHAP. I.

The meanes of my Conversion to the Catholike Religion.

I Must confesse, to Gods honour, and my owne shame, that if it had been in my power to choosie, I would never have been a Catholike. I was borne and brought up in Schisme, and was taught to abhorre a Papist as much as any Puritan in England. I had ever a great desire to justifie the Religion of the State, and had great hope to advance myself thereby. Neither was my hope ever so great, as by your Majesties favour it was at the very instant of my resolution for Catholike Religion, and the preferment I had, together with the honour of your Majesties service, was greater by much, then without your Majesties favour, I look for in this world. But though I was as ambitious of your Majesties favour, and as desirous of the honours and pleasures of this Countrey, as any man that is therein; yet seeing that I was not like any long while to enjoy them, and if I should for my private commodities speak, or write, or do any thing against the honour of Christ his Church, and against the evidence of my owne conscience, I must shortly appeare before the same Christ, in the presence of the same his Church, to give an account thereof. Therefore I neither durst any further pursue my own desire of honour, nor hazard my soule any farther in the justification of that Religion, which I saw was impossible to be justified by any such reason, as at the day of judgement would go for payment; and that I now declare that I have not suspected any thing as

in this world, as my duty to your Majesty, and my love to my friends and Countrey, I humbly beseech your Majesty to give me leave, as briefly as I can, to recount unto you the whole course of my studies, and indeavours in this kind, even from the beginning of my life untill this present.

1. I was born in the Year, 1566. being the son of *Ant. Carier*, a learned and devout man, who although he were a *Protestant*, and a *Preacher*, yet he did so season me with the Principles of Piety and Devotion, as I could not choose but ever since be very zealous in matters of *Religion*. Of him I learned that all false Religions in the world, were but Policies invented of men, for the temporall service of Princes and States; and therefore that they were divers, and alwaies changeable, according to the divers reasons and occasions of State. But true *Christian Religion* was a truth revealed of God, for the eternall salvation of soules, and therefore was like to God, alwaies one and the same: So that the Princes and States in the world never have been, nor shall be able to overthrow that *Religion*. This to me secured an excellent ground, for the standing out of that Religion, wherein a man might find rest for his soule, which cannot be satisfied with any thing but eternall truth.

2. My next care then was, after I came to years of discretion, by all the best meanes I could, to informe my selfe, whether the Religion of England were indeed the very same, which being prefigured and prophesied in the *Old Testament*, was performed by our *Saviour*, and delivered to his *Apostles* and *Disciples* to continue, by perpetuall succession in his *Visible Church*, untill his coming againe: or whether it were a new one, for private purposes.

purposes of Statesmen invented, and by humane Lawes established. Of this I could not chuse but make some doubt, because I heard men talk much in those dayes of the change of Religion which was then lately made in the beginning of *Q. Elizabeths* Reign.

4. I was sorry to heare of change, and of a new Religion, seeing me thought in reason, if true Religion were eternall, then new Religion could not be true. But yet I hoped that the Religion of England was not a change, or new Religion, but a reformation of the old; and that the change was in the Church of Rome, which in proceſſe of time might perhaps grow to be superstitious, and idolatrous, and therefore that England had done well to leave the Church of Rome, and to reform it self; and for this purpose I did at my leisure and best opportunity, as I came to more judgment, read over the *Chronicles of England*, and observed all the alterations of Religion that I could find therein: But when I came there, that the present Religion of England was a plain change, and that there was no cause at all of the first, but only that *K. Henry 8.* was desirous to change his old Bed-fellow, that he might leave some better wife behind him (for belike hee feared that *Females* would not be able to withstand the will of *Scotland*;) and that the change was continued and increased by the posterity of his later wives; I could not chuse but suspect something; but yet the love of the world, and hope of preferment would not suffer me to believe, but that all was well, and as it ought to be.

5. Thus I satisfied my self at School, and

of the Arts and Philosophy, and other humane learning, unill being *Master of Arts*, and Fellow of *Corpus Christi Colledge* in Cambridge, I was at the last, by the Statutes of that House, called to the Audie of Divinity, and bound to take upon me the order of *Priesthood*: then I thought it my duty, for the better satisfaction of my owne soule, and the saving of other mens, to look as farre into the matter, as possible I could, that I might find out the truth. And having the opportunity of a very good Library in that Colledge, I resolved with my selfe to study hard, & leaving aside all respect of men then living, or of Writers that had moved or maintained controversies (farther then to understand the question which was betwixt them) I fell to my prayers, and bestowed my selfe wholly to the reading of the *Church Historys*, and of the *Antient Authors*, which had no interrest in either side, and especially I made choice of *S. Augustine*, because I hoped to find most comfort in him for the confirming of our Religion, and the confuting of the *Church of Rome*. And in this sort I spent my time continually for many years, and noted downe whatsoever I could gather, or rather snatch either from the *Scriptures*, or the *Fathers* to serve my turne. But when, after all my paines and desire to serve my selfe, of Antiquity, I found the Doctrine of the *Church of Rome* to be every where confirmed, and by most profound demonstrations out of holy *Scripture*, made most agreeable to the truth of *Christs Gospel*, and most conformable to all Christians soules, and saw the current opinions of our great Preachers to be every where confirmed, either in plaine termes, or by most unanswerable consequence, although my understanding was thereby greatly edified, (for which



I had great cause to render immortall thanks to our  
Blessed Saviour, who by these meanes had vouch-  
safed to shew himselfe unto me) yet my heart was  
much grieved, that I must be faine either not preach  
at all, or else to crosse and varie from the Doctrine,  
which I saw was commonly received.

¶ Being thus perplexed with my self what course  
I were best to take, I reflected back againe upon  
the Church of England, and because most of those  
Preachers, who drew the people after them in those  
daies were Puritans, and had pronounced their Di-  
vinity upon *Caluins Institutions*, I thought per-  
venture that they, flaring good on the midnight in  
their side, might wrong the Church of England in  
her Doctrine, as well as they seemed to doe in her  
Discipline; which indeed upon due search I found  
to be most true: For I found the *Common Prayer  
Booke* and the *Catechismes* therein contained, to  
hold no point of Doctrine expressly contrary to Au-  
thority, but only that it was very defective, and  
contained not enough. And that for the Doctrine  
of *Predestination*, *Sacraments*, *Grace*, *Free-will*,  
*Sin*, &c. the new *Catechismes* and Sermons of  
those Preachers, did run wholly against the *Com-  
mon Prayer Booke* and *Catechismes* therein, and did  
make as little account of the Doctrine established by  
Law, as they did of the Discipline: but herein too  
they found opposition by those that had interest  
in the other they said what they list, because  
no man thought himselfe hurt.

¶ This truly was a great increase of my griefe,  
for knowing diuers of those Preachers to be very  
honest men, and such as I did love with all my  
heart, I was exceeding loath to dissent from them  
in private, much more loath to oppose them in pub-  
licke.

like. And yet seeing I must needs preach, I was  
 least of all to oppugne my own conscience toge-  
 ther with the faith wherein I was baptized, and the  
 soules of those to whom I preached. Nevertheless  
 having gotten this ground to worke upon, I began  
 to comfort my selfe with hope to prove, that the  
*Religion* established by Law in England, was the  
 same, at the least in part, which now was and ever  
 had been held in the *Catholike Church*, the defects  
 whereof might be supplied whensoever it should  
 please God to move your Majesty thereunto, without  
 abrogating of that, which was already by Law e-  
 stablished, which I still pray for, and am not alto-  
 gether out of hope to see; and therefore I thought  
 it my duty, as far as I durst, rather by charitable  
 considerations to reconcile things that seemed dis-  
 sent, than for our soules might for ever be saved  
 thereby, then by malicious calumniationes to main-  
 taine quarrells, that for mens turnes might for a time  
 be served in dissension.

In this course although I did never proceed a-  
 ny further then Law would give me leave, yet I al-  
 ways found the *Puritanes* and *Calvinists*, and all  
 the Creatures of *Schisme*, to be my utter enemies,  
 who were also like the *Sonnes of Zerviah*, too  
 strong for David himselfe, but I well perceived that  
 all moderate and understanding men, who had no  
 distrust in the *Schisme*, were glad to hear the truth  
 honestly and plainly preached unto them. And my  
 hope was, that by patience and continuance, I should  
 in the end unmaske Hypocrisie, and gaine credit to  
 the comfortable Doctrine of Antiquity, even a-  
 mong those also, who out of misinformation and  
 prejudice did as yet most dislike it. And comfort-  
 ing with my selfe, that your Right to the Crowne

came only from *Catholikes*, and was ancienter then the *Schisme*, which would very faine have utterly extinguished it; and that both your disposition by nature, your amity with *Catholike Princes*, your *Speeches*, and your *Proclamations* did at the beginning all tend to peace and unity, I hoped that this endeavour of mine, to inforce *Catholike Religion*, at the least as far as the *Common Prayer Booke* and *Catechisme* would give me leave, should be well accepted of your Majesty, and be as an Introduction unto farther peace and unity with the *Church of Rome*.

10. But when after my long hope, I at the last did plainly perceiue, that God for our sins had suffered the *Deuill*, the Author of dissension, so far to preuaile, as partly by the furious practise of some desperate *Catholikes*, and partly by the fiery suggestions of all violent *Puritans*, he had quite diuerted that peaceable and temperate course, which was hoped for, and that I must now either alter my judgement, which was impossible, or preach against my conscience, which was intolerable: Lord, what anxiety and distraction of soule did I suffer day and night, what strife betwixt my judgement, which was wholly for the peace and unity of the *Church*, and my affection, which was wholly to enjoy the fauour of your Majesty, and the love of my Friends and Countrey. This griefe of soule growing now desperate, did still more and more increase the infirmities of my body, and yet I was so loath to become a professed *Catholike* with the displeasure of your Majesty, and of all my honourable and loving friends, as I rather desired to silence my judgement, with the profits and pleasures of the world, which was before me, then to satisfy it with reconciling my love

unto the *Catholike Church*; But it was Gods will, that ever (as I was about to forget the care of Religion, and to seile my selfe to the world among my neighbours) I mer with such humors, as I saw by their violence against *Catholikes* and *Catholike Religion*, were like to waken my soule by torture, rather then bring it asleep by temper. And therefore I was driven to reconcile to God, and to his Church, that I might find rest unto my soule.

11. And yet because I had heard often, that the privilege of the *Church of Rome*, was contrary to her Doctrine, I thought good to make one triall more before I resolved; and therefore having the advice of diverse learned Physicians to goe to the *Spa* for the health of my body, I thought good to make a vertue of necessity, and to get leave to go the rather for the satisfaction of my soule, hoping to find some greater offence in the Service of the *Church of Rome*, then I had done in her Bookes, that so I might returne better contented to persecute and abhorre the *Catholikes* at home, after I should find them so wicked and Idolatrous abroad, as they were in every Pulpit in *England* affirmed to be. For this purpose before I would frequent their Churches, I talked with such learned men as I could meet withall, and did of purpose dispute against them, and with all the wit and learning I had, I did both justify the Doctrine of *England*, established by Law, and object the Superstition and Idolatry which I thought they might commit, either with the Image in the Church, or with the Sacrament of the Altar.

12. Their common answer was, that which by experience I now find to be true, viz. that they doe abhorre all Idolatry and Superstition, and do diligently

gently admonish the people to take heed thereof. And that they use *Images* for no other purpose, but only for a devout memory and representation of the Church Triumphant, which is most fit to be made in the time and place of prayer, where after a most speciall manner, we should with all reverence have our conversation amongst the *Saints* in *Heaven*.

And for the *B. Sacrament*, they do not worship the *Accidents*, which they see, but the substance which they believe; and surely if *Christ* be there truly and really present (as *your Majesty* seems to grant he is) he is as much to be worshipped, as if we saw him with our bodily eyes; Neither is there any more Idolatry in the one, then in the other. If our *B. Saviour* himself should visibly appeare in person, as he was upon the earth, *Jews* and *Infidels* would hold it for Idolatry to worship him, and would crucifie him again; and so would all *Heresicks* also, who refuse to worship him in the *Sacrament*, where he is really present.

13. After divers other objections which I made, not so much because I was not, as because I desired not to be satisfied, I came to the *Popes* supposed pride and tyranny over *Kings* and *Princes*, and told them of the most horrible Treason intended and practised by *Catholicks* against *your Majesty*, which hath not yet been judicially condemned by the Church of *Rome*. They all seemed to abhor the fact, as much as the best Subjects in the world; and much more to favor, and defend the authority of their *Kings* and *Princes*, then *Heresicks* do. And they said, that although *your Majesty* were out of the Church, yet they doubted not, but if com-

*Witness their loyalty to the King is their late service*

plaint were made in a Judiciall proceeding, that fact should be judicially condemned. In the mean time it was sufficient that all *Catholike Writers* did condemn it, and that the *Pope* by his *Breve* had condemned it, exhorting the *Catholikes of England* to Christian patience and obedience. As for any other authority or superiority of the *Pope*, then such is spiritual and necessary, for the unity of the Church, I have met with none that doe stand upon it.

14. So that, whereas my hope was, that by finding out the corruptions of the Church of Rome, I should grow farther in love with the Church of England; and joyfully return home: and by inveighing against the *Papists*, both enjoy my present preferment, and obtaine more and more; I saw the matter was like to fall out cleane contrary. It is true indeed that there are many corruptions in all States; God hath no wheat-field in this world, wherein the Devill hath not tares growing; and there are no more rank then those that grow among the wheat; For, *optimi corruptio pessima*; and where grace abounds, if it be contemned, there sin abounds much more. But seeing both my reading and experience hath now taught me, that the truth of *Christian Religion* now taught and practised at this day in the Church of Rome, and all the obedient Members thereof, is the very same in substance, which was prefigured and prophesied from the beginning of the world, perfected by *Christ* himself, delivered to his *Apostles*; and by them and their Successors perpetually and universally in one uniformity practised until this day, without any substantiall alteration: And that the new Religion of England, wherein it doth differ, hath no ground

but either the pleasure of the *Prince*, and *Parliament*, or the common cry and voice of the *People*, nor no constancy or agreement with it selfe, what should I now do? It is not in my power nor to know that which I do know, nor to doubt of that which I have spent so much time, and taken so much paines, and bestowed so much cost, and made so many trialls to find. And yet I know, if I should yeeld to be reconciled to the *Church*, I should be for this world in all likelihood, utterly undone; and that which grieved me more, I should be rejected of your *Majesty*, my most redoubted Lord and Master, and despised by all my deare friends and lovers in *England*.

15. These were in my thoughts at the *Spa*, which did so vex and afflict my soule, as that the waters could do my body no good at all, but rather much hurt. Nevertheless I avoided the company of *Catholikes*, abstained from the *Church*, and did both dispute and write against the *Church of Rome*, as occasion was offered. I still hoped that time would give me better counsell, and therefore resolved to go from the *Spa* to *Heidelberg* to do my duty there. In the meane time I thought with my selfe, it may be God hath moved His *Majesties* heart to think of peace and reconciliation. I know his disposition was so in the beginning; and I remember *M. Causabon* told me when I brought him out of *France*, that his Errand was nothing else, but to mediate peace betwixt the *Church of Rome*, and the *Church of England*. Therefore I thought, before I would submit my selfe to the *Church of Rome*, I would write to *M. Causabon* such a Letter as hee might shew unto your *Majesty*, containing such conditions as (I thought) might

satisfie your Majesty if they were performed by the Church of Rome. The copie of which Letter is too long here to set downe. But when Mr. Gausabon answered me that he knew your Majesty was resolved to have no society with the Church of Rome upon any condition whatsoever, and that it would be my undoing, if those my Letters should come to your Majesties hands, or of those that bare the sway, I began to despaire of my returne into England, unless I would overthrow both the health of my body and the quiet of my mind, and either utterly damne my own soule, or greatly indanger not only my living and credit, but my life it selfe also, by reason of your Majesties displeasure, and the severity of the Statutes made, and in force against Catholics, and Catholike Religion.

There is a Statute in England, made by King Henry, the 8. to make him supreme head of the Church in spirituall and Ecclesiasticall Causes, which Statute injoynes all the Subjects of England, on paine of death, to believe and to sweare they do believe that it is true. And yet all the world knowes, that King Henry the 8. could have gotten the Popes divorce of Katherine, that he might marry Anne Bullen, that Statute had never been made by him, and if that Title had not enabled the King to pull down Abbeyes and Religious Houses, and give them to Lay-men, the Lords and Commons of that time would never have suffered such a Statute to be made. This Statute was continued by Elizabeth, to leave her own turne, and it is confirmed by your Majesty to satisfy other men. And yet your Majesty yields the Church of Rome to be the Mother Church, and the Bishop of Rome to be the chiefe Bishop or Primate of all the Western Church.



*Churches*, which I doe also verily believe, and therefore I do verily thinke he hath, or ought to have some spirituall Jurisdiction in *England*. And although in my younger daies, the fashion of the world made me swear, as other men did (for which I pray God forgive me) yet I ever doubted, and am now resolved that no Christian man can take that \* Oath with a safe \* *i. Of Con-*  
*science, neither will I ever take it, premacy.*  
 to-gaine the greatest preferment in the world.

17. There is another *Statute* in *England*, made by *Q. Elizabeth*, and confirmed by your Majesty, which makes it death for any Englishman to be in *England*, being made a Priest by authority derived, or pretended to be derived from the *Bishop of Rome*; I cannot believe that I am a Priest at all, unlesse I be made by authority derived from *Gregory the great*, from whence all the *Bishops* in *England* have their being, if they have any being at all.

18. There is another *Statute* in like manner made and confirmed, that it is death to be reconciled by a *Catholike Priest* to the Church of *Rome*; I am perswaded that the Church of *Rome* is our Mother Church; and that no man in *England* can be saved, that continues wilfully out of the visible unity of that Church, and therefore I cannot chuse, but perswade the people to be reconciled thereto, if possibly they can.

19. There is another *Statute* in like manner made and confirmed, that it is death to exhort the people of *England* to *Catholike Romane Religion*. I am perswaded that the Religion prescribed, and practised by the Church of *Rome* is the true *Catholike Religion*, which I will particularly justify, and

make plaine from point to point, if God give time and opportunity, and therefore I cannot chuse but perswade the people therunto.

It may be these are not all severall *Statutes*, some of them may be members of the same, (for I have not my bookes about me to search) but I am sure all of them do make such felonies and treasons, as were the greatest vertues of the *Primitive Church*, and such as I must needs confesse my selfe, I cannot chuse if I live in *England*, but indeavour to be gully of, and then it were easie to find *Puritanes* enough to make a *Fury* against me, and there would not want a *Justice of Peace* to give a sentence, and when they had done, that which is worse then the persecution it selfe, they would all swear solemnly that *Doctor Carrier* was not put to death for *Catholic Religion*, but for Felony and Treason. I have no hope of protection against the cruelty of those *Laws*, if your Majesty be resolved upon no conditions whatsoever, to have any society at all, or communion with the *Church of Rome*. And therefore whilst the case so stands, I dare not returne home againe. But I cannot be altogether out of hope of better newes before I die, as long as I do believe that the *Saints* in heaven do rejoyce at the conversion of a sinner to *Christ*, and do know that your Majesty by your birth, hath so great an interest in the *Saints* of heaven, as you shall never cease to have, untill you cease to be the son of such a mother, as would rejoyce more then all the rest for your conversion. Wherefore I assure my selfe that she with all the rest doe pray that your Majesty before you die, may be *Militant* in the *Communion* of that *Church*, wherein they are *Triumphant*.

And

And in this hope I am gone before to joyn my prayers with theirs in the unity of the *Catholike Church*. And do humbly pray your Majesty to pardon me for doing that which was not in my power to avoid; and to give me leave to live, where I hope shortly to die, unlesse I may hope to do your Majesty service, and without the prejudice of any honest man in *England*, to see some unity betwixt the *Church of England*, and her mother the *Church of Rome*. And now having declared the meanes of my conversion to *Catholike Religion*, I will briefly also shew unto you the hopes I have to do your Majesty no ill service therein.

## CHAP. II.

The hopes I have to doe your Majestie no ill service in being *Catholike*.

**M**Y first hope that your Majesty will accept of that for the best service I can do you, which doth most further the glory of our *Blessed Saviour*, and my own salvation. Indeed there are Kingdomes in the world, where the chiefe care of the Governour is, *Nam quàm bonis, sed quàm subitis rebus*; such were the heathen Kingdoms which *S. Augustine* describes (in his 2. de *Civit. Dei*, cap. 20.) in such Common-wealths the way to be good Subjects is not to be good men, but to serve the times and the turns of them that beare the sway whatsoever they are. But if it be true, (as some holy & learned Fathers teach) that in a well-ordered Government there is, *eadem felicitas unius hominis, ac totius civitatis*; then I am sure that it must follow, that in a Common-wealth truly Christian there is, *eadem virtus*.

*et*, *et* *beni* *Civis*. And therefore being a Minister and Preacher of England, if I will rather serve your Majesty then my self, and rather procure the good of your Kingdome then my own preferment, I am bound in duty to respect and seek for those things above all other, that may advance the honour of God, and the salvation of my own soule, and the soules of those who do any way belong to my charge; and being sufficiently resolved, that nothing can more advance the honour of our Saviour and the common salvation, then to be in the unity of his Church, I have done you the best service I could at home, by preaching peace and reconciliation, and being not able for the malice of the times, to stand any longer in the breach at home, I think it safest in this last case to look to mine own home, and by my daily Prayers and dying, to doe your Majesty the same service in the unity of the Church, which by my dally preaching and living, I did endeavour to do in the midst of the Schisme.

And though it be sufficient for a man of my profession, to respect only matters of heaven, and of another world, yet because this world was made for that other, I have not regarded my owne estate, that I might respect your Majesty therein, and after long and serious meditation, which Religion might most honour your Majesty even in this world, I have conceived undoubted hope that there is no other Religion that can procure true honour and security to your Majesty, and your Posterity in this world, but the true Catholike Romane Religion, which is the very same, whereby all your glorious Productions have been advanced and proceeded on earth, and are everlastingly blessed in heaven.

The first reason of my hope is, the promise of God

God himselfe to blesse and honour those, that blesse his Church and honour him, and to curse and confound those that curse his Church, and dishonour him, which he hath made good in all ages. There was never any Man, or City, or State, or Empire so preserved and advanced, as they that have preserved the unity and advanced the prosperity of the Church of Christ: nor ever any born more miserable and inglorious, then they that have dishonoured Christ, and made havock of his Church by Schisme and Heresie.

If I had leisure and booke, I were faine for me to enlarge this point with a long immutation of particulars. But I think it needlesse, because I cannot call to mind any example to the contrary, except it be the State of *Q. Elizabeth*, or some one of two other, lately fallen from the unity of the Church, or the State of the great Turk, who doth still persecute the Church of Christ, and yet continues in great glory in this world: but when I consider of *Q. Elizabeth*, I find in her many singularities; she was a woman, and a Maiden Queen, which gave her many advantages of administration: she was the last of her race, and needed not care what became of the world after her owne death was ended. She came upon the Remains of *Popery* and *Catholike Religion*, which like a Bowe in his course, or an Arrow in his flight, would goe for a while by the force of the first move, and she had a practise of maintaining warres among her neighbours (which became a woman well) that she might be quiet at home. And whatsoever prosperity or honour

honour there was in her daies, or is yet remaining in *England*, I cannot but ascribe to the *Church of Rome*, and to *Catholike Religion*, which was for many hundred yeares together, the first mover of that Government, and is still in every settled Kingdome, and hath yet left the steps, and shadow thereof behind it, which in all likelihood cannot continue many yeares without a new supply from the fountain.

As for the honor and greatnesse of the *Turke*, and other *Infidells*, as it reacheth no farther then this life, so it hath no beginning *In Luc. 4.* from above this world; and if we *ex alibi.* may believe *S. Ambrose*, those honors are conferred rather by Gods permission, then by his donation, being indeed ordained, and ordered by his providence, but for the sins of the people, conferred by the Prince that rules in the ayre. It is true, the *Turkish Empire* hath now continued a long time, but they have other principles of State to stand upon. The continuall Guard of 200000. Souldiers, whereof most of them know no parents, but the *Emperor*. The Tenure of all his Subjects, who hold all *in capite ad voluntatem Domini*, by the service of the sword, their injoynd silence, and reverence in matters of *Religion*, and their facility in admitting other *Religions*, as well as their owne to the hope of salvation, and to tolerate them, so that they be good Subjects.

These and such like are principles of great importance to increase an Empire, and to maintain a Temporall State. But there is no State in Christendome that may indure these principles, unless they meane to turne *Turks* also, which although some be willing to do, yet they will neither  
bold

hold in *Capite*, nor hold their peace in *Religion*, nor suffer their *King* to have such a guard about him, nor admit of *Catholike Religion* so much as the *Turk* doth.

6. It is most true, which I gladly write, and am ready, with all the honour I can of *your Majesty*, to speak, that I thinke there was never any *Catholike King* in *England*, that did in his time more embrace and favour the true bodie of the *Church of England*, then *your Majesty* doth that shadow thereof, which is yet left, and my firm hope is, that this your desire to honour our *Blessed Saviour* in the shadow of the *Church of England*, will move him to honour *your Majesty* so much as not to suffer you to die out of the body of his true *Catholike Church*, and in the mean time to let you understand that all honour that is intended to him by *Schisme* & *Heresie* doth redound to his great dishonour, both in respect of his *Real*, and of his *Mysticall Body*.

7. For his *Real Bodie* it is not as the *Idolatries* would have it every where, as well without the *Church* as within, but only where himselfe would have it, and hath ordained that it should be, and that is onely amongst his *Apostles* and *Disciples*, and their Successors in the *Catholike Church*, to whom he delivered his *Sacraments*, and promised to continue with them until the worlds end; So that though *Christ* be present in that *Schisme*, by the power of his Deity, (for so he is present in hell also) yet by the grace of his humanity, (by participation of which grace onely there is hope of salvation) he is not present there at all, except it be in corners and prisons, and places of persecution. And therefore whatsoever honour is pretended to be done to *Christ* in *Schisme*

and Heresie, is not done to him, but to his utter enemies.

8. And for his *mysticall Body*, which is his *Church* and *Kingdome*, there can be no greater dishonour done to *Christ*, then to maintain schisme and dissension therein. What would your *Majesty* think of any Subjects of yours, that should go about to raffe civill dissention or warres in your *Kingdome*, and of those that should foster, and adhere unto such men?

It is the falluon of all *Rebells* when they are in Armes, to pretend the safety of the King, and the good of the Countrey; but pretend what they will, you cannot account such men any better then *Traitors*. And shall we beleve that our *B. Saviour*, the King of Kings, doth sit in heaven, and either not see the practices of those, that under colour of serving him with *Reformation*, do nothing else, but serve their owne turnes, and distract his *Church*, that is his *Kingdome* on earth, with sedition? Or shall we think that he will not in time revenge his wrong? Verily he sees it, and doth regard it, and will in time revenge it.

9. But I hope and pray, that he may not revenge it upon you, nor yours, but rather that he will shew, that your desire to honour him, is accepted of him, and therefore will move you to honour your selfe, and your posterity, with bestowing the same your favour upon his *Church* in the unity thereof, which you do now bestow in the *Schisme*, and that he will reward both you and yours for the same, according to his promise, not only with everlasting glory in heaven, but also with long continued temporall honour and security in this world. And this is the



first reason of my hope; grounded upon the promise of God.

The second Reason of my hope, that *Catholike Religion* may be a great means of honour and security, to your Majesty's posterity; is taken from the consideration of your neighbours, the Kings and Princes of Christendome; among whom there is no State ancient, and truly honourable, but only those that are *Catholike*. The reason whereof I take to be, because the Rules of *Catholike Religion* are eternall, universall, and constant unto themselves, and withall so consonant unto Majesty and greatness, as they have made and preserved the *Catholike Church* most reverent and venerable throughout the world for these 1500. years, and those Temporall States that have been conformable therunto, have been alwaies most honourable, and so are like to continue, untill they hearken unto *Schisme*. And as for those that have rejected and opposed the Rules of *Catholike Religion*, they have been driven in short time to degenerate, and become either tyrannicall or popular; your Majesty, I know doth abhor Tyranny; but if *Schisme* and *Heresie* might have their full swing cover the Seas, the very shadow and Reliques of Majesty in England, should be utterly de-  
 faced and washed into *Heaven*, as *Popularity*: For they that make no conscience to prophane the Majesty of God and his Saints, in the Church will, after they feel their strength, make no bones to violate the Majesty of the King, and his Children in the Common-wealth.  
 I do know well that the Tyrants of England, the Huguenots of France, and the Queene of Con-  
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ny, together with the rest of the Calvinists of all sorts are a great faction of Christendome, and they are glad to have the pretence of so great a Majesty to be their chief, and of your posterity to be their hope: but I cannot be perswaded that they ever will or can joync together to advance your Majesty, or your Children farther then they may make a present gaine by you. They are

\* One may  
swear is.

not agreed of their own Religion, nor of the principles of Universal and Eternall Truth, and how can they be constant in the rules of particular, and transitory honor? where there is *Nullum Principium ordinis*, there can be *Nullum Principium honoris*; such is their case, there is a voice of Confusion among them, as well in matters of State as of Religion. Their power is great, but not to edification, but destruction. They joync together only against good order, which they call the Common Enemy, and if they can destroy that, they will in all likelihood turn their fury against themselves, and like Devils torment, like Serpents devour one another. In the meane time if they can make their *Burgers*, *Princes*, and turn old Kingdomes into new States, it is like enough they will do it, but that they will ever agree together to make any one Prince, King, or Emperour over them all, and would due obedience unto him, further then either their gaine shall allure them, or his Sword shall compell them, that I cannot perswade my selfe to believe. And therefore I cannot hope that your Majesty or your posterity can expect the like honour or security from them, which you might do, from *Catholike Princes*, if you were joyned firmly to them in the unity of Religion.

12. The third reason of my hope, that *Catholic Religion* should be most available for the honour and security of *your Majesty*, and your children, is taken from the consideration of your Subjects, which can be kept in obedience to God, and to their King by no other *Religion*, and least of all by the *Calvinists*; for if their principles be received once, and well drunk in, and digested by your Subjects, they will openly maintaine, that God hath as well predestinated men to be *Traytors*, as to be *Kings*, and he hath as well predestinated men to be *Thieves*, as to be *Judges*, and he hath as well predestinated that men should sin, as that *Christ* should die for sin; which kind of disputations, I know by my experience in the *Court*, are ordinary, among your *Court* *Calvinists*, that take themselves to be learned in the *Scriptures*, especially when they are met in the *Alley*, and have found a weaker brother, whom they think fit to be instructed in the profound mysteries. And howsoever they be not yet all so impudent, as to hold these conclusions in plain respect, yet it is certain they all hold these principles of *Doctrine*, from whence working heads of greater liberty, do at their pleasures draw these consequences, in their lives, and practises. And is *this* a *Religion* fit to keep Subjects in obedience to their *Sovereigns*?

\* *Is not this now openly professed, by those who would have the King called to an account? &c.*

\* *Is now appears in the*

13. Here I know the great Masters of *Sublimity*, will never leave objecting the horrible treason of certaine *Calvinists* against *your Majesty*, which if

the Devil had not wrought to their hands, they  
 had had little to say against *Catholike Religion* be-  
 fore this day. But I humbly intreat that the fact of  
 of some few men, may not be for ever objected a-  
 gainst the truth of a generall Rule. It is not the  
 question which *Religion* will make all your Subjects  
 true, but which *Religion* is most like to make all  
 true. It is certaine there be Traytors against God  
 and man, of all *Religions*, and *Catholikes* as they  
 are the best Subjects, so when they fall to it, they  
 are the worst Traytors. But if we will look upon  
 examples, or consider of reasons, the *Catholike* is  
 the only Religion, which as it doth duly subordi-  
 nate Kings unto God, so doth it effectually bind  
 Subjects to performe all lawfull obedience to their  
 Kings. I will not repeat examples, because the in-  
 stances are tedious, and the present are odious. But  
 if there can be but one King named in all the  
 world, that did ever receive honour from *Calvi-  
 nists*, farther then to be their *Champion* or *Prote-  
 ctor*, untill their turne were served, then I may be  
 content to believe that your *Majestie*, and your Fa-  
 mily shall receive perpetuity from them. But if your  
*Calvinists* do professe to honor you, and all other  
*Calvinists* do overthrow their Kings and Princes  
 wheresoever they can prevails, I can  
 hardly believe that yours do. \* mean  
 any more good earnest then the rest.  
 There is certainly some other mat-  
 ter that they are content for a time to honor your  
*Majestie*, it cannot be their *Religion* that they  
 so in force doe not tie them to it, false. There is  
 no principle of any *Religion*, nor any Article of  
 any Faith which a *Calvinist* will not call in question  
 and either altogether deny, or expound after his

owing fancy; and if he be restrained, he cries out by  
and by, that he cannot have the liberty of his Con-  
science. And what bond of obedience can there be  
in such Religion?

It is commonly objected by States-men, that it is no matter what opinions men hold in matters of Religion, so that they be kept in awe by Justice, and by the Sword: Indeed for this world it were no matter at all for Religion, if it were possible without it to do Justice, and to keep men in awe by the Sword. In Military estates whilst the Sword is in the hand, there is the lesse need of Religion, and yet the greatest and most Martiall States that ever were, have been willing to use the conscience and reverence of some Religion or other, to prepare the Subjects to obedience. But in a peaceable Government, such as all Christian Kingdomes do profess to be, if the reines of Religion be let loose, the Sword commonly is too weak, and cannot last, and will be like enough to give the day to the Rebell: and seeing the last and strongest bond of Justice is an Oath which is a principall act of Religion, and were but a mockery, if it were not for the punishment of hell, and the reward of heaven, it is impossible to execute Justice without the Aid of Religion. And therefore the neglect and corruption of Religion hath ever been, and ever shall be the fore-runner of destruction in all settled States whatsoever.

book. The Devil that intends the destruction  
of bodies, as of soules, and of whole States,  
as of particular men, doth not commonly begin  
with mens bodies; and with matters of Sense, but  
being himself a Spirit, and the Father of lies, he doth  
first insinuate himself into mens understandings by

false principles of Religion, whereunto he hath the  
 more easie entrance, because he hath perswaded  
 their Governours to believe that it is no great mat-  
 ter what opinions men hold in matters of Religion,  
 so that they look well into their actions, and keep  
 them in obedience, which perswasion is all one, as if  
 the Enemy that besiegeth a City, should perswade the  
 Garrison, that they might surrender the Castle unto  
 him well enough, and keep the base Towne, and all  
 the people of the Towne to themselves. But when  
 the diuill hath prevailed so far, as by false opinions  
 in matters of the first truth, that is of Religion, to  
 get the understanding in possession, which is the  
 Castle as it were, and watch-tower both of the soule,  
 and body, and state, and all, he will peradventure  
 dissemble his purpose for a while, and by flandering  
 of the truth and pleasing them with the trifles  
 of the world, ( which by Gods permission are  
 in his power ) make men believe, that the world  
 is amended; for, *Nemo repente fit pessimus*, but  
 shortly after when he sees his time, he will ouer-  
 throwe his *Assesall* of false apprehensions in under-  
 standing, send forth such distorted Engines of life  
 and action, as will easily subdue both body, and  
 goods, and states, and all, to his devotion,

16. The Calvinisticall Preacher, when he hath  
 gotten his honest, abused, and misguided flock about  
 him, will cry out against me for this *Papist* collec-  
 tion, and call God and them to witnesse, that  
 he doth daily in his Sermons exhort men to good  
 works, and to obedience unto the Kings Majesty;  
 and am not I and my brethren (saith he) and  
 our flock, as honest, and as civill men, as any  
*Papist* of them all? For my own part I will  
 not accuse any Calvinist though I could, neither

can I excuse all *Papists*, though I would.

*Iliacos intra muros peccator & extra.*

But I must never forget that most true & wise observation which the noble & learned Sir *Francis Bacon* makes in one of his first *Assaies*, viz. That all *Schismatics* utterly failing in the Precepts of the first Table concerning the Religion and worship of God, have necessity in policie to make a good shew of the second Table, by their civill & demure conversation towards men. For otherwise they should at the first appeare, as afterwards they shew themselves, to be altogether out of their ten Commandements, and so men would be as much ashamed to follow them at the first, as they are at the last. It is a sure rule of Policie, that in every mutation of State, the Authors of the Change, will for a while shew themselves, or seeme to be honest, rather of spire, then of conscience, that they may disgrace those, whom they have suppressed: but it doth never hold in the next generation. You shall scarce heare of a *Puritan* *jauber*, but his son proves either a *Catholike* or an *Arbeller*: *Mannous* *Souldiers* whilest the *Enemy* is in the field, will be orderly, not for love of their *Generall*, but for feare of the *Enemy*: but if they be not held in the ancient Discipline of *Warrs*, they will upon the least truce or cessation, quickly shew themselves,

17. And as for their exhortations to obedience to your Majesty, when they have first infected the understanding of your Subjects, with such principles of *Rebellion*, as have disturbed and overthrown all other States, where they had their will, it is a ridiculous thing to think upon such exhortations, and all one, as if a phantasticall fellow,

finding a herd of young Cattell in a close, should first break downe the hedges, and then cry loud to the Cattell, not to venture to go out, nor to seek a better pasture, for fear they be put into the pound, and if they chance to feed where they are, because they have no experience of other, and to tarry in the Close for an houre or two, then the unhappy Yellow should run to the owner of the Cattell, and tell him what great service he had done him, and how he had kept his Cattell in the Close by his goodly charmes and exhortations. Let them say what they list of their own honesty, and of their exhortations to obedience, as long as they do frequently infect the peoples soules with such false opinions in Religion, they do certainly sow the seeds of disobedience, and Rebellion in mens understandings, which if they be not prevented by your Majesties giving way to *Catholike Religion*, will in all likelihood spring up in the next generation, to the great prejudice, and molestation of your Majesty, and your posterity. So that whether I doe respect heaven, or earth, my own soule, or the service of your Majesty, God, or your Neighbours, or your Subjects, my assured hope is, that by joyning my selfe to the *Catholike Church*, I neither have done, nor ever shall do any ill duty or service unto your Majesty.

18. But perhaps there is such opposition both in matter of Doctrine, and in matter of State, as it is impossible that ever there should be any reconciliation at all betwixt the *Church of England*, and the *Church of Rome*, of which I humbly pray your Majesty to give me leave to shew you what I have observed.



19. It is true, the breach hath continued now these many yeares, and it is much increased by so long continuance, so that it was never greater, then it seems to be at this day, nor ever more dangerous to deal withall; For if a man do but go about to stop it, there ariseth presently a great and fearfull noise, and roaring of the waters against him; but yet neverthelesse the greatnesse of the noise ought not to discourage us, but rather to give us hope, that although it be wide, yet it is but shallow, and not far from the bottome, as proceeding from affection, which is sudden and violent, and not from judgement, which is quiet, constant, and alwaies like it self; for if a man ask in cold blood, whether a *Romane Catholike* may be saved, the most learned Church-man will not deny it. And if a man ask, whether a *Romane Catholike* may be a good Subject, the most wise States-man will easily grant it; May we be both saved? then we are not divided in God. May we be both good Subjects? then we are not divided in the King. What reason is there then that we should be thus hotly and unplaceably divided?

10. Truly there is no reason at all, but only the violence of affection, which being in a course, cannot without some force be staid. The multitude doth seldome or never judge according to truth, but according to custome; and therefore having of purpose been bred, and brought up in the hatred of *Spaniards* and *Papists*, cannot chuse but think they are bound to hate them still; and that whosoever speaks a word in favour of the *Church of Rome*, or of *Catholike Religion*, is their utter enemy. And the *Paritannicall Preacher*, who can have no being in charity, doth never cease by falsifications, and

kinders, to blow the coales, that he may burn them, and warm himselfe.

But if your Majesty shall ever bee pleased to command those make haies to hold their peace a while, and to say nothing, but what they are able to prove by sufficient authority, before those who are able to judge, and in the mean time to admit a conference of learned and moderate men on either side, the people who are now abused, and with the light of the Gospell held in extreme ignorance, are not yet so incapable, but they will be glad to heare of the truth, when it shall be simply and evidently delivered by honest men; and then they will plainly see, that their *Light of the Gospell*, which they so much talk of, is but a counterfeit light in a *Tiberus lantern*, whereby honest mens eyes are dazzled, and their Puries robbed. And it will also appear that there is not indeed any such irreconcilable opposition betwixt the *Church of England*, and the *Church of Rome*, as they that live by the *Schisme*, do make the world believe there is, neither in matter of Doctrine, nor matter of State.

22. For matter of Doctrine there is no reason that your Majesty or the Kingdome should be molested, or burdened for the maintenance of *Calvinisme*,

which is as much <sup>a</sup> against the Religion of England, as it is against the Religion of Rome, and will by necessary consequence overthrow not only the *Catholike Church*, the *Communion of Saints*, and the *Forgiveness of sinnes*, but also all the Articles of the

Indeed a true  
Protestant and  
a Papist are  
now almost e-  
qually odious.

the *Creed*, saying only so much as the heart  
himselfe will be content to believe, which will be  
easie to prove upon better leisure.

The Doctrine of *England* is that which is con-  
tained in the *Common Prayer Book* and *Church*  
*Catechisme* confirmed by Act of *Parliament*, and  
by your *Majesties Edict*, wherein all English men  
are Baptized, and ought to be confirmed, and  
therefore there is some reason that this should be  
stood upon.

But this Doctrine, in most of the main points  
thereof (as hath been touched before, and requi-  
reth a just treatise to set down in particular,) doth  
much differ from the current opinions and  
Catechismes of *Calvinisme*, or doth very near-  
agree with, or at least not contradict the *Church of*  
*Rome*, if we list with patience to hear one another.  
And those points of Doctrine wherein we are made  
to be at wars with the *Church of Rome*, whether  
we will or not, do rather argue the Corruptions  
of that state, from whence they come, then are  
argued by the grounds of that *Religion* whereupon  
they stand; and the contradiction of Doctrine  
hath followed the alteration of State, and not the  
alteration of State been grounded upon any such of  
Doctrine.

12. For when the breach was resolved upon for  
the personall and particular case of *King Hen-*  
*ry the eight*, and the Children of his later Wives,  
it was necessary to give every part of the *Common-*  
*wealth* contentment, for which they might hold  
out in the heat of affection, and study to main-  
tain the breach, otherwise it was likely that in  
the clearnesse of Judgement it would quickly have  
grown together again, and then the Authors the

had been excluded, and given account of their  
 doings, as it was required of them by the

23. Therefore to the Lords  
 and like manner: and <sup>the</sup> Favourites of the  
 the Members of Court were given the Lands  
 Parliaments, and Inheritance of the Ab-  
 their Adherents, beys, and religious Houses,  
 have now purchas- that having once as it were,  
 sold the Bishops washed their hands in the  
 Lands at ease, bowells and blood of the  
 Church, both they and their

posterity might be at utter de-  
 stroyed thereby. And so having overthrowne and  
 prophane the good works of the Saints, it was ne-  
 cessary for them to get them Chaplains that might  
 by their words, preach and write against the merits of  
 good works, the Invocation of Saints, the sacri-  
 fice of the Altar, Prayer for the dead, and all such  
 points of Catholike Doctrine, as were the grounds  
 of those Churches and Religious Houses, which they  
 had overthrowne and prophaned. And it was not  
 hard for those Chaplains by some shew of Scripture  
 to prove that which their Lords and their followers  
 were so willing to believe.

24. To the Commons was given great hope of re-  
 liefe for their poverty, ease of Subsidies, and of the  
 burden of so great a Clergie, and many other good-  
 ly sayings. And for the present they should  
 have liberty, and the benefit of the Common-Law,  
 that is, leave to live by such Lawes as themselves  
 list to make, and to contemne the Authority of the  
 Church, by which although it were for their benefit  
 every way, yet because it crossed their affections, like  
 wayward Children, they could never abide it. And  
 was not this reason enough for them to hold out

the breach, and to study Scripture themselves, that they might be able to confute *Confession*, *Satisfaction*, *Penance*, and to declaim against all that Tyranny of the Church of Rome, whereby themselves, and their fore-fathers had been kept in awe and obedience unto God, and their Kings?

25. To the *Clergy* men that would turne with the times, besides the possibility of present preferment by the alteration, was given shortly after leave to marry, and to purchase, and enjoy the profit and pleasure of the world, as well as the Lairy. And what carnall minded Monk, or Priest, would not with might and maine keep open the breach, after he was once plunged in it, rather then be in danger to forgo so pleasing a commodity? Hence did arise a necessity of speaking, and writing against *Vowes*, *Virginity*, *Poverty*, *Fasting*, *Praying*, *Watching*, *Obedience*, and all that austericy of life, which is by the Lawes of the Church required in a Monasticall, and Priestly Conversation.

26. Upon these conditions, the *Lords*, the *Commons*, and the *Clergie*, were content to believe that the King was *supreme Head of the Church of England*, not that they did think so indeed, or that they desired to augment his authority, but that they might be protected by him, and freely enjoy those commodities, which they thought *Schisme* had brought unto them, and feared the unity of the Church might again take from them. Hence did arise a necessity of inveighing against the *Pope*, and the *Church of Rome*, as against *Antichrist* and *Babylon*, and the

So our Par-  
chasers have not  
so best of peace  
or unity, lest  
they should come  
to lose their so  
easie bought Bi-  
shops lands, or  
other profits.

greatest enemies of the State of *England*.

Inasmuch that that Clergie-man was most acceptable to them, and in their opinion most worthy of preferments, that could most confidently preach, and write the most foule, and monstrous assertions of the *Pope*, and the *Church of Rome*, though they were never so false. These and such like are those temporall respects, which would faine seem the daughters of those Doctrines, which themselves have brought forth, and to be divided from the *Catholike Church* by Doctrine, when they themselves have caused the Doctrine of Division.

27. In all these, and all other Doctrines of Division, men have received great countenance, and encouragement from *Geneva*; For although *Calvin* were never any good Subject, or faithful to *Bishop*, *Duke*, or *King*, yet he did so fit the common people with new Doctrines, that no *Gospel* can be so pleasing to them, nor so light-some as his. For finding *Geneva* to be fallen out both with their *Bishop*, (who was their ancient *Prince*) and their *Duke*, to whom they presented against their *Bishop*, and to be all in a combustion among themselves for want of government, although he were then a stranger, and a very young man of some 16. or 27. years old at the most, yet he thought good upon the opportunity to give the venture, and to step in himselfe to be the founder of a new Church, and State amongst them, and for that purpose, he found them out such a *Catechisme*, as they might easily contain all ancient Learning and authority, and save themselves by a strong fancy, which he called *Faith*. And this pleased the *Burgers of Geneva* so well, that they called a man-

ring, and caused all the Citizens to swear, that  
that *Catechisme* was true, and that all *Papery* was  
false, as may appeare in *Calvins* life, written by  
Beza himselfe, and prefixed to his *Epistles*. And  
although the *Ministeriall Presbytery* of *Geneva*,  
hath lost much of *M. Calvins* greatnesse, yet the Ci-  
ty hath had the fortune ever since by the help of  
their neighbours to hold out against their *Bishop*,  
and their *Duke*, and all their ancient Governours.

18. Now it is the nature of all common peo-  
ple, especially of Islanders, not  
only still to \* affect more and  
more novelty and liberty, and  
to be wearie of their old Cler-  
gie, but also to admire any  
thing that comes from beyond  
the Seas, & to cherish, and comfort one another with  
reporting the good successe which *Schismaticke* and  
*Rebells* happen to have against their lawfull Prelates  
and ancient Governours, & to impute all their good  
fortune to their new Religion. Hence it comes to  
passe, that that Doctrine, which is indeed the lawfull  
Doctrine of the Church of England, is neglected,  
and contemned as a Relique, or a Rag of *Papery*.  
and *Calvins Institutions* being come from Geneva,  
and fairly bound up with the *Professe* of the Gospel,  
is dispersed throughout all *Schools*, *Cities*, and  
*Villages* of England, and hath so infected both  
*Priest* and *People*, as although it be against Law,  
yet it is cried up by voices to be the only current  
Divinity in Court, and Countrey. In hope (be-  
lieve) that it may one day serve the turn in England,  
as well as it hath done in Geneva, and in other pla-  
ces where it hath prevailed.

19. These reasons, or rather Corruptions of State,

\* These last  
times witness  
this truth suf-  
ficiently.

have so confounded the Doctrine of the Church of England, and so slandered the Doctrine of the Church of Rome, as it hath turned mens braines, and made the multitude on both sides like two fools, who being set back to back, do thinke they are as far asunder as the *Horizons* are, which they look upon. But if it might please your Majesty to command them to turne but each of them a quarter about, and looke both one way to the Service of God, and your Majesty, and to the salvation of soules, they should presently see themselves to be a great deale more neer together in matters of Doctrine, then the *Puritanicall Preachers* on both sides doe make them believe they are. I cannot in the brevity of this discourse descend into particulars, but if it please your Majesty, to command me, or any other honest man, that hath taken paines to understand, and observe all sides freely, and plainly to set downe the difference betwixt *Calvinisme*, and the Doctrine of England established by Law, and then to shew *Locos concessos*, and *Locos controversos*, betwixt the Church of England, and the Church of Rome, I doubt not but the distance that will be left betwixt, for matter of Doctrine, may by your Majesty, be easily compounded.

30. But perhaps there is so great opposition in matter of State, that although the Doctrine might be compounded, yet it is impossible to heare of agreement. And if there be the same reason of State which there was in the beginning, and continued all *Q. Elizabeths* daies, there is as little hope now that your Majesty should hearken to reconciliation, as there was that King Henry 8. or *Q. Elizabeth* would. But when I doe, with the greatest respect I can, consider the State of your Majesty, your Lords,

your



your *Commons*, and your *Clergie*, I do find as little  
cause of holding out, in reason of State, as I do in  
truth of Doctrine.

31. King Henry the 8. (although he had written  
that book against the Schisme of *Luther*, in the  
defence of the *Sea Apostolike*, for which he deser-  
ved the Title of *Defensor Fidei*, yet) when he gave  
way to the lust of *Anne Boleyn*, and the flattery  
of his Favourites, and saw he could noe otherwise  
have his will, he excluded the *Pope*, and made him-  
selfe *supreme Head of the Church*, tharso he might  
not only dispense with himselfe for his lust, but al-  
so supply his excesses with the spoile of the *Church*,  
which was then very rich. But when he saw God  
blessed him not, neither in his living, nor in his  
thriving, he was weary of his Supremacy before he  
died, and wished himselfe in the *Church* again, but  
he died in the Curse of his Father, whose foundati-  
ons he overthrew, and hath neither child to honour  
him, nor so much as a *Tomb* upon his grave to re-  
member him, which some men take to be a token of  
the Curse of God.

32. *Q. Elizabeth*, although she were the daugh-  
ter of Schisme, yet at her first coming to the *Crown*,  
she would have the *Common-Prayer Booke*, and *Ca-  
techisme*, so set down, that she might both by *English  
service*, satisfie the *Commons*, who were greedy of  
alteration, and by *Catholike opinions* give hope to  
her Neighbour Princes, that she would her selfe  
continue *Catholike*. And all her life long she car-  
ried her selfe so betwixt the *Catholikes*, and the *Cal-  
vinists*, as she kept them both still in hopes. Yet  
being the daughter of the breach-maker, and having  
both her *Crowne*, and her life from the *Schisme*,  
it was both dishonourable, and dangerous for her

we hearken to reconciliation. And therefore after she was provoked by the excommunication of *Pius Quintus*, she did suffer such Laws to be made by her *Parliaments*, as might cry quittance with the *Pope*, and the *Church of Rome*. And this course seemed in policy necessary for her, who was the daughter of *King Henry the 8.* by *Anne Bolen*, born with the contempt of *Rome*, the disgrace of *Spain*, and the prejudice of *Scotland*.

33. But now that your Majesty is by the consent of all sides come to the Crown, and your undoubted Title sealed with long possession, the case is very much altered, for your Majesty hath no need of dissensions, nor no will to pull down Churches, nor no dependence at all on *Henry the 8.* and if this Schisme could have prevented your Title with the divorce of one wife, and the marrying of five more, neither your Mother nor your self, should ever have made *Q. Elizabeth* afraid with your right to the Crown of *England*. And therefore although it were necessary in reason of State to continue the Doctrine of division, as long as the fruit of that Doctrine did continue, yet now the fruit of Schisme is all spent, and that Parenthesis of State is at an end, there is no reason, but that the old sentence may return againe, and be continued in that sense, as if the Parenthesis had been clean left out, and that God had of purpose crossed the fleshly pretence of Schisme, and raised your Majesty to restore it, as your most wise, and Catholike Progenitor *King Henry the 7.* did leave it.

34. But perhaps the Schisme though it serve you to no use at all for your Title, yet it doth much increase your authority and your wealth, and therefore it cannot stand with your honour to farther the unity of the Church of Christ.

Truly those your most famous and renowned  
*Ancestors*, that did part with their authority, and  
 their wealth to bestow them upon the *Church of*  
*Christ*, and did curse and execrate those that should  
 diminish them, and take them away againe, did  
 not think so, nor find it so: and I would to God  
 your Majesty were so powerfull, and so rich, as some  
 of those *Kings* were, that were most bountifull  
 that way. You are our *Soveraigne Lord*, all our  
 bodies, and our goods are at your command, but  
 our souls, as they belong not to your charge, but  
 by way of protection in *Catholike Religion*, so  
 they cannot increase your honour or authority, but  
 in a due subordination unto *Christ*, and to those  
 that supply his place in *ihc que sunt fidei divini*.  
 It was essentiall to heathen *Emperors* to be *Pantist-*  
*es*, as well as *Reges*, because they were themselves  
 Authors of their owne Religion. But among *Chri-*  
*stians*, where Religion comes from *Christ*, there  
 was no worldly *Emperor* (though above them all)  
 the Spirituall and Temporall Authority, have two  
 beginnings, and therefore two supremes; who if  
 they be subordinate, doe uphold and increase one  
 another; but if the temporall authority doe oppose  
 the spirituall, it destroyes it selfe, and dishonours  
 him from whom the spirituall authority is derived.  
*Heresie* doth naturally spread it self, like a *Canker*,  
 and needs little help to put it forward; So that  
 it is an easie matter for a mean Prince to bee a  
 great man among *Heresikes*, but it is an hard  
 matter for a great King to  
 \* govern them. When I have  
 sometimes observed, how hard  
 ly your Majesty could effect  
 your most unreasonablc desires

\* K. Charles  
 this to be true by  
 wofull experi-  
 ence.

amongst those that stand most upon your Supremacy, I have been bold to bringre, but durst say nothing, only I did with my selfe resolve for certaine, that the *Keyes* were wont to do the *Crowne* more service, when they were in the *Armes* of the *Miter*, then they can do, now they are tied together with the *Scepter*, and that your Title in spirituall affaires doth but serve other mens turnes, and not your own.

55. As for your wealth, it is true, that the *Crown* hath more pence paid unto it now, then in *Catholike* times it had, but it hath never the more wealth, It is but the gain of the *Tellers* to have more monney, true wealth is *riches*, he is the richest Prince, that hath meanes to maintaine the greatest Army, & to do most magnificent works both in war and peace, wherein the facts of your *Catholike* Ancestors do appeare upon good Record, your *Majesties* are but yet hoped for, and if ever you have the help of *Catholike* Religion to assist you, I hope you shall excell them all; otherwise I assure myself, the *Schisme* will do what it can to make you poore, and then complaine, that you are not rich. It was indeed one of the main preences in the *Statutes* of *Henry the 8.* that the *Schisme* might enrich the King, and maintain his wars, but God did not blesse it; for notwithstanding *the more* will all the *Church-lands*, and *Goods*, *Church-lands* and *Tenures*, and *Fruits*, and *riches* *Præsumes*, *King Henry the 8.* *Parliament*, was faine to abase his coine more then once, and yet he died not so rich as his *Catholike* Father *Isidore*. And since his time, what is become of the *Court of Augmentin*? what bene-

benefit you receive of all the *Church Lands*, more then your *Progenitors* did when they were in the hands of the *Clergie*, what ease your Subjects have of *Subsidies* thereby, or in briefe, how much your *Coffers* are enriched, you may be pleased to be informed by those that have to do with those offices, and can readily give you an account: for mine own part I have diligently read over all the *Statutes* made by *Henry the 8.* and do find that the *Events* are so clean contrary to the *Prefaces* and *pretences* of them, as if God of purpose would laugh them to scorne.

36. There is yet another objection or two in reason of State concerning your *Majestie*, which seem to be harder to answer, then all the rest, whereof the one is, that your *Majestie* hath undertaken the cause in writing, and set out a booke in Print, and it must needs be great dishonour to you to recall it. This indeed is that which I have heard the *Calvinists* of *England* often wish for, before it was done, and much boast of, after it was by means effected, that your *Majestie* should be no longer able to shew your selfe indifferent, as you did at the first, but were now ingaged upon your honour, to maintain their party, and to oppugne the *Catholikes*, and altogether to suppress them. But there is nothing in that book, why your *Majesty* may not when you please admit the *Popes* *Supremacy* in *Spirituals*. And you are partly ingaged thereby to admit the triall of the first *General Councils*, and most *Ancient Fathers*. And as for the question of *Antichrist*, it is but an *Hypothetical* proposition, and so reserved, as you may recall your self when you will; and howsoever that booke came forth either of your owne disposition,

tion, or by the daily instigation of some others, that did abuse your Clemencie, and seek to send you of their own Errand, it cannot serve their turns, nor hinder your Majesty from harkening to an end of contention. For if King Henry the 8. in the Judgement of Protestants, might save his Honour, and contradict his Book from very good, to stark naught, they must not deny, but that your Majesty may encrease your Honour by altering your Book from lesse good, to much better.

17. The other and the greatest objection, that howsoever your Majesty before your coming to the Crowne, and in the beginning of your Raigne, were indifferent, yet after the Gunpowder Treason, you were so angered, and averted, as now you are resolved never to be friends. And therefore he is no good Subject, that will either himselfe be reconciled to the Church of Rome, or perswade any of your Subjects therunto. It is true, I confesse, your Majesty, had great cause to bee thoroughly angry, and so had all good men, whether Catholics or Protestants: but if your Majesty will harken to those, that work their own purposes out of your anger, you shall be driven to live and die out of Charity; which although it be not so terrible to the body, yet is it more harmfull to the soule, then violent or suddain death. It is hard I confesse for a private man to asswage his anger on the suddain, and there is as much difference betwixt the anger of a private man, and the indignation of a Prince, as betwixt a blast upon the River, which is soon down, and a storme upon the Sea, which having raised the billowes to the height, is nourished by the motion thereof, and cannot settle againe, in a long time. But  
there

there is a time for all things; And seven yeares is a long time. When a man is in the midst of his anger, it pleaseth him not to be intreated by his neighbours, much lesse by his servants; but when a man hath children, and punished untill he is weary, he will be content to heare his servant speake reason. And though he be not the wisest, yet he is the lovingest servant that will venture to speake to his Master in such a case. God himself is exorable, and it pleaseth him to be intreated by his Servants for his Enemies. I am perswaded there is no good *Catholike* in the world, that can be your *Majesties* Enemy. And therefore I doe assure my selfe, that God will be pleased with you to heare them speake, and not apply with me for moving you thereunto. And if your *Majesty* do but vouchsafe so much patience as to give equall hearing, I doubt not but you shall receive such satisfaction, as will give you great quiet, and contentment, and disquiet none of your Subjects, but those only, that do for their advantage misinforme your *Majesty*, and mislead your people.

And if your *Majesty* have no such use of the Schisme, as King *Henry* the 8. and *Queen* *Elizabeth* had, and that it doth neither increase your authority, nor your wealth, nor your honour, but rather hinder them all, and deprive you of that blessing which otherwise you might expect from *Christ* and his Church, from your *Catholike* neighbours, *Princes*, and Subjects, and from the *Saints* in heaven, in whose communion is the greatest comfort of every *Christian*, both in life and death, then whatsoever some great Statesman may say to the contrary, I do verily believe they doe

but speak for themselves, and that there is no true Reason, that may concern your Majesty, to hinder you from admitting a toleration of *Catholikes*, and *Catholike Religion*, that those who cannot command their understanding to think otherwise, may find the comfort, they do with so great zeale pursue, in the unity of the *Catholike Church*, amongst whom I confesse my self to be one, that would think my self the happiest man in the world, if I might understand, that your Majesty were content that I should be so.

38. But although your Majesty sit at the sterne, and command all, yet you are carried in the same ship, and it is not possible to weild so great a vessell against wind and tide. And therefore although it do not concern your Majesty in your own estate, yet if your Lords, and your Commons, and your Clergie do recap any great benefit by the *Schisme*, it will be very hard for your Majesty to effect unity. But if upon due examination there be no such matter, then it is but the cry of the passengers, who, for want of experience, are afraid where there is no danger, and that can be no hinderance to any course your Majesty shall think to be best, for the attaining of the Haven.

39. For my own part, for the discharge of my duty, and conscience, I have considered of all their sturges, and can resolve my self, that I have not prejudiced the state of any good Subject of yours, but mine own, in coming to the *Catholike Church*. And first for your Lords and Nobles. It is true that many of their Ancestors were allowed a very good share in the division of the Church, when the *Schisme* began, and therefore it concerned them in respect of their state to maintaine the doctrine of division. But



I think there are very few in *England*; either *Lords*, or other now possesse of *Abbey lands*, which have not paid well for them, and might not as well possesse them in the unity of the Church, as in the Schisme. And there was a Declaration made by the *Pope* to that purpose in *Queen Maries* dayes; so that there is now no need at all to preach against the merits of good works, nor the vertue of the Sacraments, nor the Invocation of *Saints*, nor the rest of that *Popery*, that built Churches, unless it be to help the *Huguenots* of *France* to pull them down.

40. But perhaps the *Commons* of *England* do gain so much by the Schisme, as they cannot abide to heare of unity. Indeed when the *Puritan Preacher* hath called his flock about him, and described the Church of *Rome*, to be so ignorant, so idolatrous, and so wicked as he hath made himself believe she is; then is he wont to congratulate his poor deceived Audience, that they, by the means of such good men as himself is, are delivered from the darkness, Idolatry, and wickednesse of *Papery*, and there is no man dare say a word, or once whisper to the contrary. But the People have heard these lies so long, as many of them begin to be weary, and the wisest of them cannot but wonder, how these *Puritan Preachers* should become more learned, and more honest, then all the rest that lived in ancient times, or that live still in *Catholicke Countries*, or then those in *England*, whom these men are wont to condemn for *Papists*. Nevertheless I confesse there be many honest men and women amongst them, that being carried away with prejudice and pretext of *Scriptures*, do follow these *Preachers* out of Zeale and devotion to the truth, as my self did, until I knew it was but counterfeite. And these good

good People, if they might be so happy as to hear *Catholikes* answer for themselves, and tell them the truth, would be the most devout *Catholikes* of all other. But most of the People were never led by Sermons; if they were, the *Catholike Church* is both able, and willing to supply them far better than the *Schisme*. But it was an opinion of wealth and liberty, which made them break at the first, and if they doe duly consider of it, they are never the better for either of both, but much the worse.

41. For wealth the *Puritan unthrif*, (that looks for the overthrow of Bishops, and Churches Cathedrall) hopes to have his share in them, if they would fall once; and therefore he cannot chuse, but desire to increase the *Schisme*, that he may gain by it: but the honest *Protestants* that can endure the State of the *Church of England* as it is, could be content it were, as it was, for he should receive more benefit by it every way.

The poore *Gentleman* and *Tiedman*, that are burdened with many Children, may remember that in *Catholike times*, the *Church* would have received and provided for many of their sonnes and daughters, so as themselves might have lived and died in the service of God without posterity, and have helped to maintain the rest of their Families, which was so great a benefit to the *Commonwealth*, both for the exoneration and provision thereof, as no humane policie can procure the like. The *Farmer* and *Husbandman*, who labors hard, to discharge his payments, and hath little or nothing left at the years end to lay up for his Children, that increase and grow upon him, may remember that in *Catholike times* there were better penny-morches to be had, when as the *Clergie* had a

great part of the land in their hands, who had no need to raise their Rents themselves, and did what they might to make other Lords let at a reasonable rate, which was also an inestimable benefit to the *Commons*. So that whereas ignorant men carried with envy against the Clergie, are wont to object the multitude of them, and the greatnesse of their provisions, they speak therein, as much against themselves as is possible. For the greater the number is of such men as are *Mundo mirus*, the more is the exoneration of the *Commons*, and the more the lands are of such, as can have no propriety in them, the better is the provision of the *Commons*. For themselves can have no more but their food, and regular apprell, all the rest either remaines in the hands of the Tenants, or returns in Hospitality, and relief to their Neighbours, or is kept as in a living Exchequer, for the service of Prince and Country in time of necessity. So that the *Commons* do gain no wealth at all, but rather lose much by the *Schisme*.

42. And 'as for liberty, they are indeed freed from the possibility of going to *shrift*, that is of confessing their sinnes to God, in the care of a *Catholike Priest*, and receiving comfort and counsell against their sinnes from God, by the mouth of this same *Priest*, which duty is required of *Catholike People*, but only once in the yeare, but performed by them with great comfort and edification, very often; so that a man may see and wonder to see many hundreds at one Altar to communicate every Sunday with great devotion, and likely no day passes but divers do confesse, are absolved, and receive the blessed Sacrament.

The poor *Commons* of England are freed from this comfort; neither is it possible, (unless their

Ministers

*Masters* had the seat of Secrecie) for them to use  
 it. And what is the liberty that they have instead  
 thereof? Surely the *servants* have great liberty a-  
 gainst their *Masters* by this means, the *Chil-  
 dren*, against their *Parents*, the *People* against  
 their *Princes*, the *Subjects* against their King,  
 and all against the *Church of Christ*, that is  
 against their own good, and the Common salvation;  
 for without the use of this *Sacrament*, neither can  
*Indulgences* be kept in awe, but by the *Gallowes*,  
 which will not save them from hell; nor *Superiors* be  
 ever told of their Errors, but by *Rebellion*, which  
 will not bring them to heaven. These & such like be  
 the liberties, that both *Prince & People* do enjoy by  
 the want of *Confession*, and of *Catholike Religion*.

43. As for the liberty of making *Laws* in  
 Church-matters, the *Common Lawyer* may perhaps  
 make an advantage of it, and therefore greatly  
 stand upon it, but to the common people it is no  
 pleasure at all, but rather a great burthen. For the  
 great Multitude of *Statutes*, which have been made  
 since the *Schisme*, (which are five times more then  
 were they were before, since the name of *Parliament*  
 was in *England*) hath caused also an infinite num-  
 ber of *Lawyers*, all which must live by the *Common*,  
 and raise new *Families*, which cannot be done  
 without the decay of the old. And if the *Canons* of  
 the *Church*, and the *Courses* of *Confession* were in re-  
 quest, the *Lawyers* market would soon be murthered.  
 And therefore most of your *Lawyers* in this point  
 are *Enemies*; & do still furnish the *Parliament*, with  
 grievances against the *Clergie*, as knowing very well,  
 that their own glory came at the first from the *Evils*  
*Infidels*; and therefore cannot stand with the  
*Aurhority* of the *Church*, which came at the first  
 from

from the Court Christian. I speak true against the  
Ancient Lawes of England, which since King  
Ethelberts time were all Catholike, nor against the  
honest Lawyers of England. I know many, and ho-  
nour all good men among them, and do hope for  
better times by the learning wisdom, & moderation  
of the chiefeft. But I am verily perswaded that the  
pretended liberties of the Commones, to make  
Lawes in matter of Religion, doth hurt the  
Common wealth, and both prejudice your Majesty,  
and pleasure none at all, but the Puritan, and pe-  
ty-fogging Lawyer, that would faine fetch the an-  
tiquiry of his Common Law from the Saxons, that  
were before King Ethelbert. So that whether we  
respect the spirituall instruction and comfort, or the  
temporall wealth and liberty of the Commones of  
England; if the Puritan Preacher, and Puritan  
Lawyer, who both do seek the overthrow of the  
Church, and deceive, and consume the people,  
would let them alone, there would quickly appear  
no reason of their State at all, why they should leave  
the Catholike Church, that is so comfortable, and  
beneficiall unto them, or maintain the pretence,  
that with forged speeches, and common lawes  
doth so much abuse them.

44. I am therefore in very assured hope, that by  
my coming to the Catholike Church, besides the sa-  
tisfying, and saving of my own soule, I shall do  
ill service to your Majesty, neither in respect of your  
selfe, nor your Children, nor in respect of your  
Lord, and Commones, and that there is no reason concerning  
the State in any of these, that is sufficient to dissuade unity.  
There is only the Clergie, who

which (if *Calvinisme* may go on, and prevaile as it doth) shall not in the next age be left to be satisfied.

And there is little reason, that any man that loves the *Clergie*, should desire to satisfie such *Clergie* men, as do under hand favour *Calvinists*, and maintain such points of Doctrine, as if your *Majesties* favour were not, would out of hand overthrow the *Clergie*, and instead of them set up a few *stipendary Preachers*.

There never was, is, or shall be any well settled State in the world, either Christian, or Heathen, but the *Clergie* or *Priesthood* was, is, and must be a principall part of the Government depending upon none, but him only, whom they suppose to be their God. But where *Calvinisme* prevails, three or four stipendary *Ministers*, that must preach, as it shall please *My Mayor*, and his Brethren, may serve for a whole City. And indeed if their opinions be true, it is but a folly for any State so maintain any more. For if God hath predestinated a certain Number to be saved, without any condition at all of their being in the visible Church by Faith, or their persevering therein by good works; If God hath reprobated the greatest part of the world, without any respect at all of their infidelity, or wicked life; If the Faith of Christ be nothing else but the assured perswasion of a Mans predestination to glory, by him; If the *Sacraments* of the Church be nothing but signs, and badges of that grace, which a man hath before by the *verball Covenant* of his Parents faith; If *Priesthood* can do nothing but preach the Word (as they call it) which Lay-men must judge of and approve or not, if they will, where occasion serves.

If the studie and knowledge of Antiquity, Univer-  
sality, and Consent be not necessary, but every  
man may expound *Scripture*, as his own spirit  
shall move him; If I say, these and such like opi-  
nions be as true, as they are among *Calvinists* in  
the world common, and in *England* too much fa-  
voured, and maintained, there will certainly appear  
no reason at all to your *Parliament*, whensoever  
your *Majesty* or your Successor shall please to ask  
them, why they should be at so great a charge as  
they are, to maintain so needlesse a party, as these  
opinions do make the *Clergy* to be.

They can have a great many more  
Sermons, a great deale better chury,  
and in the opinion of *Calvinisme*,  
the *Clergy* do no other service.  
They that do in *England* favour,  
and maintain those opinions, and  
suppresse, and disgrace those that do confute them,  
they, although themselves can be content to be *Lords*,  
and go in *Rachets*, are indeed the greatest ene-  
mies of the *Clergy*. And it were no great matter  
for the *Clergy* they might easily turn *Lay*, and live  
as well as they do for the most part. But it is a thing  
full of compassion, and commiseration to see, that  
by these false and wicked opinions, the *Devill*, the  
the Father of these and all other lies, doth daily take  
possession of the soules of your Subjects, both of  
*Clergy* and *Lay*.

These kind of *Clergy* men I confesse, I do not  
desire to satisfie any other way, then as I have al-  
waies done, that is by the most friendly and plain  
confutation of their errors, to shew them the truth.  
As for other *Clergy* men that are conformable to  
the *Religion* established by *Law*, as well for their

How right  
this points  
upon the  
Doctrine of  
these times

Doctrine, as for their Discipline, if they be good Schollers, and temperate men, (as I know many of them are) they cannot but in their judgements approve the truth of *Catholike Religion*; and if it were not for fear of losse, or disgrace to their wives, and Children, they would be as glad as my selfe, that a more temperate course might be held, and more liberty afforded unto *Catholikes*, and *Catholike Religion* in England.

*These Glad-men*, I am, and ever shall be desirous to satisfie, not only in respect of themselves, but also in respect of their wives and children, whom I am so far from condemning and disliking, as that I do account my selfe one of them, and I desire nothing more in this world, then in the toleration of *Catholike Religion*, to live & die among them. And therefore I have had so great care in this point, as before I did submit my selfe to the *Catholike Church*, I received assurance from some of the greatest, that if your Majesty would admit the Ancient subordination of the Church of *Canterbury* unto that *Mother Church* by whose authority all other Churches in England at the first were, and still are subordinate unto *Canterbury*, and the free use of that Sacrament, for which especially all the Churches in Christendome were first founded; the Pope for his part would confirme the Interest of all those, that have private possession in any Ecclesiasticall living in England; And would also permit the free use of the *Common Prayer Book* in English for Morning and Evening Prayer, with very little or no alteration; And for the contentment and security of your Majesty, he would give you not only any satisfaction but all the honor, that with the unity of the Church, and the safety of *Catholike Religion*, may be required;



quired; which seemed to me so reasonable, as being before satisfied of the truth of *Catholike Religion*, I could ask no more. So that I am verily perswaded, that by yeilding to that truth, which I could not deny, I have neither neglected my duty, and service to your Majesty, and your Children, nor my respect and honor to your Lords and Commons, nor my love and kindnesse to my honest friends, and brethren of the Clergy; but rather that my Example and my Prayers shall do good unto all.

47. But that which I must trust to, when all the rest will faile me, is the service of God, and saving of my soule in the unity of that Church, which was founded by *Christ* himselfe, and shall continue untill his coming againe, wherein all the *Saints* of God have served him on earth, and do enjoy him in heaven, without which *Holy Catholike Church*, there is no *Communion of Saints*, no forgiveness of sinnes, no hope of *Resurrection* unto life everlasting. I beseech your Majesty let not *Calvins Ecclesia Prædestinatorum* deceive you, it may serve a *Turk*, as well as a *Christian*, it hath no faith but opinion, no hope, but presumption, no *Cherity* but lust, no faith, but a fancie, no God, but an *Idoll*. For *Dem est omnibus Religionibus commune Nomen*, All Religions in the world, begin their Creed, with I believe in God. But *homini extra Ecclesiam, Religio sua est cultus phantasmatum suorum, and error suus est Deus suus*, as *S. Augustine* affirmeth, *Epist. 64.*

48. I have more things to write, but the lack of answering your Majesties Commandement, signified to me by *Sir Thomas Lake* his Letters, hath made me commit many faults in writing this very suddenly, for which I crave pardon, and cut off the rest.

But for my returning into England, I can answer no otherwise but thus, I have sent you my soule in this *Treatise*, and if it may find entertainement, and passage, my body shall most gladly follow after. And if not, I pray God I send my soule to heaven, and my body to the grave, as soon as may be. In the mean time, I will rejoyce in nothing, but only in the Crosse of Christ, which is the glory of your Crown. And therefore I will triumph therein, not as being gone from you to your adversary, but as being gone before you to your Mother, where I desire, and hope for ever to continue

Your Majesties true Servant,  
and Beadsmen,

B. CARIER.

George Decemb. 12.

1613.

*Desertum incolæ fuit anima mea  
Cum hi qui oderunt pacem, erant pacificus,  
Cum loquebar illis, impugnabant me gratis.*

FINIS: